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Dene Yatı Ghǫh Edıhtł'éh Ndee

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Dëne yatı ts'ı Task Force ?erehtł'ís

The Report of the Task Force on Aboriginal Languages

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The Report of the Task Force on Aboriginal Languages

Letter of Transmittal

February 28, 1986

The Hon. Nick Sibbeston
Government Leader,
Government of the NWT

Dear Mr. Sibbeston:

We are pleased to submit the report and recommendations of the Task Force on Aboriginal Languages.

In our hearings and consultations throughout the North, we have met with a wide variety of northern citizens; elders and youth, trappers and teachers, native and non-native. We have been impressed by the strength of concern for the aboriginal languages, and by the need for immediate action to maintain and enhance the languages of the northern aboriginal peoples.

While the specific situation varies between the Inuit and Dene languages, and also from community to community, we have chosen to submit a single report because we recognize that the underlying issues are similar for all the aboriginal languages. We also feel there is a common direction to the action which must be taken if the languages are indeed to be protected and strengthened. As guided by the community hearings and consultations, our recommendations describe that direction.

We have been very pleased to receive many recommendations from northern citizens, some very specific, some more general in nature. While these recommendations were thoughtful, helpful and detailed, we could not include all of them in this report. Nevertheless, we believe that we are making broad recommendations for ways in which the Government of the Northwest Territories can respond to the many specific concerns aboriginal peoples have about the future of their languages.

Respectfully submitted,

Fibbie Tatti
Fibbie Tatti, Co-chair

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Edna Elias, Co-chair

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Susan Look
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The interpreters/translators who worked with the Task Force, both on this project and throughout the hearings and meetings, deserve special thanks.

The Task Force wishes to thank all the individuals, organizations, government employees and community groups who attended hearings, made recommendations and submitted briefs on the use and promotion of aboriginal languages, as well as the language experts who kindly provided advice.

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Preface

The Task Force on Aboriginal Languages was set up by the Government of the Northwest Territories to make recommendations on how the aboriginal languages of the North could and should be used, developed and promoted.

The Task Force's creation was preceded by federal efforts to ensure that citizens of the Northwest Territories could be served in Canada's two official languages, English and French. The Government of the NWT legally recognized English and French as official languages and the aboriginal languages as official aboriginal languages. The federal government agreed to provide $16 million to develop and promote the aboriginal languages.

While people had been concerned about the health and use of the aboriginal languages for some time, and the Ninth Legislative Assembly had spent much time urging that aboriginal languages and culture be included in the school curriculum, the debate which surrounded the guaranteeing of French crystallized peoples' concerns.

Many people in the western NWT told the Task Force that they do not feel that the Government of the NWT is their government as long as it cannot communicate with them, and serve them, in their own aboriginal languages.

While use and promotion of the language is not solely a government responsibility, government actions play a vital role in the languages' survival. Unless government services are provided in the aboriginal languages as well as English and French, and unless the public service becomes bilingual (English/French and aboriginal languages), communities and families will continue to feel they are swimming against the tide of English and French.

The Task Force believes that communities and individuals also have a vital role to play in using and promoting the aboriginal languages in their homes and community activities. One of the heartening aspects of our work was learning that a growing number of people are taking personal and community responsibility for using, developing and enhancing their own languages, in partnership with government. Government must, with its actions, build on this sense of individual and collective responsibility.

The right to use one's language and to protect and enhance one's culture are rights which aboriginal peoples want to enshrine in the Canadian constitution and in aboriginal rights settlements. But the future results of the Constitutional discussions, and of aboriginal rights settlements, do not alter the responsibility of the Government of the Northwest Territories to reflect and serve the majority of its citizens in their own languages as well as English/French.

This responsibility is not just an obligation. It also is a unique opportunity to enrich and strengthen the cultural fabric of the Northwest Territories, to willingly build a society which is practically, as well as symbolically, unique in Canada.

Executive Summary

The Task Force on Aboriginal Languages was created by the Government of the Northwest Territories to make recommendations on how the aboriginal languages of the North should be used, developed and promoted. Through community hearings, public consultation, meetings and workshops, the Task Force recognized a common vision on the part of the people it heard from. This vision includes greater use of the aboriginal languages throughout northern society, with bilingual language regions where the local aboriginal language would be used equally with English/French. The Task Force's recommendations suggest to the government how this vision could be made a reality.

Official Status is a Flexible Concept

Official status is a flexible concept. Its meaning varies from law to law. For the North, the Task Force recommends that suitable official status for aboriginal languages must give greater priority to community and regional use than that provided for English and French. It is less important at this time to have legally-equivalent translations of the laws in aboriginal languages than it is to have the aboriginal languages used extensively in the communities and regions.

The Task Force therefore recommends that the Legislative Assembly of the NWT amend the Official Languages Act to include the right to use one's aboriginal language in the justice system and courts, when receiving public services including medical and social services, and in the Legislative Assembly of the NWT. Such rights could not then be changed by regulation. The legal requirement for these aboriginal language services should be fully in effect throughout the North within ten years, and sooner in many regions.

New Institutions

Recognizing that aboriginal peoples have the primary responsibility and right for the future of their own languages and cultures, the Task Force recommends that several new institutions be created within the existing public government system to carry out this responsibility.

The Task Force recommends the creation of an Office of Commissioners of Aboriginal Languages, with both a Dene and an Inuit Language Commissioner. These Commissioners, chosen for a five-year term by the Executive Council on the recommendation of the appropriate aboriginal Members of the Legislative Assembly, would be at arms' length from the government and would promote use of the aboriginal languages throughout northern society and report to the Legislative Assembly on the progress being made towards functional and official bilingualism (English/French and aboriginal languages) in the Northwest Territories.

The Task Force recommends that a Ministry be established with jurisdiction over the major areas affecting aboriginal languages. The Minister of Aboriginal Languages and Cultures will be chosen by the aboriginal Members of the Legislative Assembly from among themselves. As well, the Ministry will include two regionally-representative Councils (a Dene Council and an Inuit Council) chosen by the appropriate aboriginal Members of the Legislative Assembly. The Councils will bring together elders, community people and native linguists and educators to assist the Minister in establishing and regulating over-all policies for aboriginal languages.

The Ministry will have responsibilities in the area of education including curriculum development and teacher training, particularly as related to the aboriginal languages and cultures. The Ministry will be responsible for the government interpreters, as well as for standards and certification in professional language areas including those affecting aboriginal teachers, interpreter/translators and others. The Ministry also will be responsible for aboriginal cultural programs, including aboriginal games, dance, literature, arts and artists.

Standardizing the Dene Writing Systems

With the Dene Council, the Ministry will be responsible for establishing an inquiry into standardizing the writing systems of the Dene languages. This must involve elders and community people, and must be undertaken as soon as possible. Once this work is done, extensive work must be done to familiarize the Dene with the new system.

Education

The Task Force heard from many people that education should play a key role in the enhancement and development of the aboriginal languages. The Task Force therefore recommends a genuinely bilingual education system through which, by Grade Nine, students would be fluent in both their aboriginal language and in English/French. Such a system would fully include aboriginal cultural concepts and on-the-land experience and should be fully established within ten years. The Task Force believes that such a system would benefit all students in the smaller communities, and recommends that the Education Act be amended to legally entitle communities to such an education. Local education authorities and divisional boards of education would work closely with the new Ministry to tailor the curriculum to the local situation.

In larger centres, a unilingual English option would be available for the largely non-aboriginal population. However, where warranted, a bilingual program similar to that in the communities also would be offered.

The Task Force recommends that high school offer two streams, a bilingual stream following the bilingual primary education and a unilingual English option. In either case, there would be a considerable amount of northern aboriginal culture and concepts.

The Task Force also recommends that more adult education programs be available to assist people to develop greater literacy in the aboriginal languages.

Within the Government of the NWT

The Task Force sees the goal as the creation of a public service which can deliver programs equally in English/French and the regional aboriginal languages. To achieve this, the Government must continue to identify positions where bilingual skills are essential, and must encourage government employees to voluntarily learn aboriginal languages.

The Task Force supports other efforts to enhance the use of the aboriginal languages including renaming place names and developing aboriginal language resources in libraries and museums.

Outside the Government of the NWT

The Task Force supports recommendations for the greater use of aboriginal languages in the Northern air travel industry made by the Air Transport Committee. The Government of the NWT must encourage federal departments active in the North to use aboriginal languages as well as English/French when dealing with people living in primarily aboriginal communities or regions.

The Task Force was told by many people that they want to see more native language programming on radio and television. CBC and other media must develop more programming reflective of the aboriginal languages and cultures.

Some private businesses already use aboriginal languages. The Government must encourage all private firms to use the aboriginal languages where appropriate.

Implementation

The Task Force recommends a timetable for implementing its recommendations. Many must be implemented as soon as possible. In the Dene communities, some will depend on the standardization of written Dene languages. All recommendations must be fully implemented within the next ten years.

The Task Force also notes that there are many things which individuals and communities can do immediately, without legislative changes. Communities, for example, can post bilingual street signs in the aboriginal languages and English, and individuals can insist on using their aboriginal languages in the home and in public.

Executive Summary
(Chipewyan)

T'at'u dëne yatı t'át'ı-u, t'at'u beghálada xa-u, háádı xa nie ts'ën k'aldhër dëne nérihtł'ís hulé. ?edërı dëne nérihtł'ís sí Task Force on Aborıgınal Languages húlye ?at'e. Dëne xél nátı xa Task Force háyǫ́rıla nıs dzéhıdíl hulé kú dëne ła ?erádı-u, nuwe nën k'e dëne yatı de?ánílt'e bet'á ?at'ı xa hurílǫ dásnı. ?edërı háádı sí, t'a nár náts'edé sí, ?eyër nár that'ın yatı chu málay yatı chu dëne yatı chu harelyu ?elk'ís xa hult'á-u, ?elk'ís bet'á t'ı xa ?uts'él?ı. Task Force denı ?eyı xa ts'ën t'at'u bek'e la hale xa ts'ën t'at'u bek'e la hale xa yıdhën sí ?eyı xa ts'ën yatı heheltsı. Yatı neth xa yatı hultá sí, ?eyı sí ghą ?elk'éch'a yatı dáthela ?at'e. Jądízí nën xa dé, Task Force ?adı-u, dëne yatı chu ?eténá yatı chu, bąłt'u yatı neth xa hultá xa dé, háyǫ́rıla, ?eyër t'a dëne yatı chu ?ą́ą́zį bet'ádat'ı xa hehedı. Háyǫ́rıla, ?eyër t'a dëne yatı de?ánílt'e bet'át'ı xa, ?eyı ?uh t'a de?ą́ąs bet'óre?a xa k'ıs hultá xa. ?erehtł'ís k'e that'ın yatı t'á yatı t'á yatı dáulı sí dëne yatı t'á ?anëlye xa dụ xa bet'óré?aile. Hat'e t'á Task Force denı hehedı-u, beba ?elıgëth dën dálı sí, denı t'a ?erehtł'ís k'e yatı the?ą sí, Official Language Act húlye, ?edụ ?anëlyá dé súghá xa. Dëne jądízí nën k'e náráde sí, beyatı t'á bexél yatı-u bets'édı-u hát'ı xa ts'ën ?erehtł'ís senalyá dé sugha xa. Hat'u xa ts'ën ?erehtł'ís k'e yatı nít'ą dé, yunedhé ?edǫ́ ?anëlye xa?ąıle. Yunedhé ha?a łóna ghay húk'e dé dëne yatı yatı neth xa hultá xalu, ?eyı tthe tó. Déne suhn jądzį náráde sí, beyatı t'ane xa sí denı t'a bets'ën halı ?at'e t'á, Task Force ?adı-u, dụ nie ts'ën k'aldhër t'at'u hál?ą sí benıs dëne ?ela dëne yatı k'e ?eghádálana xa nú?a hehedı-u yatı nihı?ą. Task Force yatı nihı?ą ?adı-u, dëne yatı xa Office of the Commissioner húlye hulé hehedı. Nądën núruhtł'ís, ?ılą́ dëne súhn xa-u, ?ılą́ ?eténá xa.

Dëne súhn beba ?elıgëth dën dálı sí ?edërı nǫ́dën t'ą hehedı lasí, sǫlągh ghay xa benírílt'ís xa. T'ą benírílt'ís lasí, nie ts'ën k'aldhër xa ?eghálaıhena húlí, denı deghą k'aldé lát'u la heheltsı xa. T'at'u dëne yatı k'e ?eghálada-u, t'at'u bet'ádat'ı-u, ?eyı ghá beba ?elıgëth dën dálı sí xél halnı ?anat'ı xa. Tth'ı be?ą́ązı, ?edërı Mınıstry húlye hulé hehedı. ?edërı Mınıstry sí harelyu ?elk'éch'a t'así dëne yatı bets'ı halı sí ghą k'aldhër xalu. Mınıstry xa tthe theda xa sí, dëne súhn beba ?elıgëth dën dálı sí ts'ı, denı t'a ?ılą́ neheríhtł'ís xa. Kú ?erëdı Mınıstry xél xa náke Councıls halé xa. ?ılą́ dëne súhn xa-u, ?ılą́ ?etáná xa. Dëne súhn beba ?elıgëth dën dálı sí, denı t'a Councıl k'e ts'éltth'ı xa dëne súhn néheríhtł'ís xa. ?alneth-u, háyǫ́rıla ts'ı dën-u, ?erehtł'ís kuę honeltën dën-u, dene yatı k'e ?eghádálana dën-u, Councıl k'e déltth'ı ts'ı t'ą tthe theda sí ts'éhenı xa. ?edërı Mınıstry sí, t'at'u sekuı ?erehtł'ís kuę honeltën sí ?ılą́ ts'ën yeghą k'aldhër xa. T'aghár sekuı honeltën-u, ?erehtł'ís kuę honeltën dën ts'elı xa dën hóneltën-u, t'at'u dëne yatı chu t'at'u dëne nákenáráde-u, ?eyı harelyu ghą k'aldhër xa. Tth'ı be?ą́ąze edërı Mınıstry sí, dëne ba tátı dën dálı-u, t'ą beyatı t'á ?eghádálana sí, té nezu beyatı t'árát'ı-u, té nezu dáltı dé, ?erehtł'ís dëne tlalye-u, tth'ı t'at'u dëne súhn nákenáráde sí, ghą dëne hodáneltën sí tth'ı ghą k'aldhër xa.

Dëne súhn ts'ı Councıl chu Mınıster chu, dụ t'at'u dëne yatı t'á ?eretł'ís sí, harelyu dëne yatı ?ılą́ ts'ën ?eretł'ís xa ts'ën ?eghálaıhena xa. Kudëne tu, bek'é la húnídhër xa?ą, ?alneth-u, háyǫ́rıla ts'ı dën-u, denı bexél ?alye xa. ?ılą́ ts'ën dëne yatı t'á ?eretł'ís xa ?erehtł'ís sélyá dé, dëne súhn harelyu yenorenı xa ts'ën dëne ts'édı xa.

Dëne łą dádı-u, ?erehtł'ís kuę yís dëne yatı t'át'ı dé, bet'óredhır xa. Hat'e t'á, Task Force denı hehedı-u, sekuı ?erehtł'ís kuę naıhídíl sí, dëne yatı chu that'ın yatı chu bet'á ?elk'ís sekuı honeltën xa. Sekuı grade 9 níya dé, nezu dëne yaltı-u, that'ın tth'ı nezu dáyaltı xa. Dëne súhn t'at'u nik'enáráde-u, t'at'u nánıs nádé-u tth'ı ghą honeltën xa. Yuneth ha?a łóna ghay dé, hát'u sekuı honeltën xa

ts'ën ɔeghálada xa. Task force denı ɔadáyıdhën-u, hályá dé, yunedhe háyǫ́rı̨la ts'ı̨ sekuı yet'ádórelthır xalu. Hat'e t'á, dụ ɔedërı Educatıon Act húlye sí, senëlye xaɔą, hááne xa dé. L.E.A.'s dóh sí, ɔedërı Mınıstry xél t'at'u háyǫ́rı̨la ts'ı̨ sekuı té súghá ts'ën honeltën xa ɔela ɔeghálaıhena xalu. Kú t'a kué néth dólı̨ sí, ɔeyër that'ın yatı ɔuh t'á sekuı honeltën xa ɔerehtl'ís kuę dólı̨ xa, dëne yatı t'á sekuı honeltën ɔerehtl'ís kuę daulı̨ dé húlí.

Kú hıgh school dásnı sí (grade 1; 11, 12 ɔats'edı) ɔeyër t'a bą́lt'u yatı t'á sekuı honeltën xalu. Taht'ın yatı t'á tó dëne yatı t'á tó sekuı honeltën xa. Dëne súhn t'at'u nık'enáráde sí tth'ı ghą sekuı honeltën xa. Task Force ɔadı-u, ɔalneth tth'ı nezụ dëne yatı t'á ɔeretl'ís ɔane xa hodáneltën xa ts'ën ɔeghálada xa hehedı. Task force denı bebaıu, dụ nıe ts'ën k'aldhër bechëlekuı dálı̨ sí, yunedhé dëne yatı chu that'ın yatı chu t'á dëne xél dáıheltı-u, dëne ba ɔeghádálaıhena xa. Nıe ts'ën k'aldhër hááne xa hurél>ı̨ dé, kúdën tth'ı-u t'at'ı la xa dëne yatı dınáltí yıdhën sí hádı lílu. T'ą dëne yatı kórelyąıle sí yureldën xa dëne ts'énı xaɔą. Task force denı beba nezụ ɔáát'ı̨ t'e t'alasí xa dëne yatı t'át'ı̨ dé, t'así ɔúdzí to ɔerehtl'ís dálé to.

Aır Transport Commıttee ɔadı-u, jądízí nën k'e dzeret'áy k'e dëne yatı t'á dëne xél dátı lílu hehdı sí Task Force beba ɔeltth'ı hehedı ɔat'e. Yunaghe ts'ı̨ nıe ts'ën k'aldhër nedhé bechelekuı jądízí nën k'e dëne súhn xél ɔeghádálana sí dëne yatı t'á dëne xél dáıheltı xa ts'ën jądízí nën ts'ı̨ nıe ts'ën k'aldhër yets'ánı hureldza lílu. Dëne łą ɔeráaı-u, T.V. chu radıo chu k'e deɔánílt'e dëne yatı t'át'ı̨ lílu snı. CBC chu t'ą dëne xél dálnı chu jądízí nën k'e t'at'ú nık'enáts'ede-u, t'at'u dáyatı-u, ɔeyı t'a xél ɔeghádálaıhena lílu. T'ą nıe ts'ën k'aldhër xa ɔeghádálanaıle sí nay ɔahdën dëne yatı t'árát'ı̨. Harelyụ hárát'e xa nıe ts'ën k'aldhër yets'ën dorenı lílu. T'o ɔedërı harelyụ hálne xa Task Force háaı ɔat'e. Nay dudën ɔaıne xadúwéle. Déne súhn xa dé, dëne yatı t'á ɔeretl'ís senëlyá tl'ą ɔuhdú k'an t'a bek'e la húnídhır xadúwéle. Task Force t'auhne hém sí dụ ts'ı̨ lóna ghay húdhër dé, harelyụ t'adı nı sí hálne xalą. Háyr̨ı̨la dëne náráde sí ɔeyër tth'ı dudëne beyatı t'á dáıhet'ı̨ dáhuréldza xadúwéle yatı dı̨ húlí. Dëne yatı t'á ɔereht'ís dałye xadúwéle-u tth'ı beyatı t'á bets'ën yatı xa hurekër xadúwéle.

Dogrib Translation.

Excutive Summary.

Edza Nèk'e gots'ǫ gogha Ndèts'ǫ K'aowoh gilı̨ sii, Done Yati eyits'ǫ Hotenda Yati eɬexè weghǫ gots'enda gha Yati gha Task Force gehtsı̨. Eyi sii, Done Yati xè eyits'ǫ Hotenda Yati xè, ɟda nonde edaàni deɔǫ Yati wet'à ats'èt'ı̨ ha, edaàni wet'à Yati de hohłe gha, eyits'ǫ edaàni ets'eretł'è sii sinegetł'è gha. Eyi gha done ek'etae wets'ǫ nenigihtł'e. Eyi done sii kǫ̀ta k'èginde, Done Yati ghǫ done xè eɬegeadi, eyits'ǫ done gots'ǫ̀ gogende ha gı̨wǫ de, eyi done gogehkw'o gha gonegıtł'è. Edaàni Yati gehtsı̨ gha Done kàɔa hazǫ gots'ǫ̀ goide sii, done weghǫ edagı̨wǫ k'ę̀ agila.

Eyit'à done ekagodedi k'ę̀, dzǫ Edza Nèk'e done nàde sii, Done Yati eyits'ǫ Hotenda Yati xè, deyati k'ę̀ gogede sii, done ɟła ładı̨ kàɔa gogede sii wha wet'a ats'et'ı̨ gha Yati hohłe ha. Gonèk'e Yati ladı̨ kàɔa gołı̨ eyit'à, gonèk'e aget'ı̨ gha nonde, goyati t'à aget'ı̨ ha gedi t'à yati gehtsı̨ ha.

Dıhde nèk'e Done Yati eyits'ǫ Hotenda Yati sii, Mǫ̀la Sǫłı̨ eyits'ǫ Kwèt'ı̨ Yati xèt'e Yati Dè hohłe ha. Yati Dè hohłe gha Task Force; Yati ghǫ Yati Hagehta gha gok'e nehogıla sii, edaàni Yati Dè hohłe gha, weghǫ Ndèts'ǫ K'aowoh gha nihtł'è dè gehtsı̨.

Edaàni Yati Dè Hohłe Gha.

Yati dè hohłe gha weghǫ gots'ede sii, di zǫ wek'e nàyaeti gha nıle. Byits'ǫ Yati Dè hohłe gha tsedi sii, hazǫ done ładı̨ kàɔa edexa wegha nàwo yagıtsı̨. Eyits'ǫ nàwo ɟłe zǫ gǫ̀ɬıle. Language Task Force; Yati Hagehta Dǫ, done gigha di kaàni weghǫ yati gehtsı̨. Yati Dè hohłe gha gedi sii, kǫ̀ta hazǫ eɬek'è gogede sii, eyi giyati laàni zǫ t'à aget'ı̨ gha. Eyit'à Mǫ̀la Sǫłı̨ eyits'ǫ Kwèt'ı̨ Yati gha nàwo geèt'ı̨ sii xèt'e gha le. Kǫ̀ dè hayagoıla ta laàni zǫ, giyati t'à ats'et'ı̨ ha, haàniko Done Sǫłı̨ eyits'ǫ Hotenda sii, kǫ̀ta yagola done nàde sii deyati t'à aget'ı̨ ha gı̨wǫ. Eyits'ǫ di done sınyaeti nàwo gha nihtł'è whela sii eɬetagihti le t'à wet'à done gha hoila. Eyit'à Done eyits'ǫ Hotenda Yati k'ę̀ sii t'à aget'ı̨ de wet'ahoge'a gha gedi yati gehtsı̨.

Yati Hagèhta Dǫ; Task Force, gha gik'e nehogıla sii, dikegedi t'à yati gehtsı̨. Wegha ek'etehtso dǫ gilı̨ sii, Edza nèk'e gots'ǫ nàwo gha yati gehtsı̨ sii, k'achı̨ nageretł'è ha gedi. Di gots'ǫ̀ ida gots'ǫ̀ sii, Done eyits'ǫ Hotenda yati sii done sınıyaeti kǫ̀ eghàlaede sii, Done Yati t'à agit'ı̨ gedi. Eyits'ǫ nihtł'è ehtsı̨ dǫ eyits'ǫ naedik'èzǫ kǫ̀ eghàlagide dǫ ekaàni, done ghalaeda nonde Done Yati t'à agit'ı̨ gedi. Edza nèk'e gots'ǫ Ndèts'ǫ K'aowoh de eyits'ǫ wegha ek'etehge dǫ gilı̨ sii, eɬegehdi k'e sii Done eyits'ǫ Hotenda yati t'à aget'ı̨ gha nàwo wegha hohłe gedi. ɟda ekaàni nonde zǫ wegha nàwo elı̨ ha. Eyi nàwo elı̨ t'à nahotile ładı̨ agela ha sii gigha dii ha, eyit'à ekàwot'e gedi. Done Sǫlı̨ eyits'ǫ Hotenda Yati t'à Yati Dè hohtle gha de, hazǫ done sınıyaehti k'e eyits'ǫ Ndèts'ǫ K'awoh chekè amę done

eyits'ǫ Hotenda xè eghàlaeda sii done giyati t'à eghàladeda gha. Eyi t'à ịda hono xo ekagoịwha gots'ǫ ekagǫht'e ha sonihogi>a ha. Ndèts'ǫ K'aowoh chekè kǫ̀ta eghàlagide gilị sii, ekatlǫ xo kwets'ǫt'i done yati t'à done xè eghàlageda de, gigha dile ha sǫni gedi.

Done Sǫłị Eghàlaede kǫ̀ Gehtsị Ha.

Done Sǫłị eyits'ǫ Hotenda ts'ǫ done ka>a gilị sii zǫ done sǫłịyati eyits'ǫ done nàwo edàwot'e gedi gha dile ha. Eyit'à Language Task Force; Yati Hagehta Dǫ, ekagedi t'à yati gehtsị. Ndèts'ǫ K'awoh sii, Done Sǫłị eyits'ǫ Hotenda Yati, eyits'ǫ Done nàwo k'e eghàlageda gha kǫ̀ nake hoh!e ha. Ekaàniko Done Sǫłị eyits'ǫ Hotenda zǫ sii, edagowot'è gedi k'e eghàlageda ha.

Eyi xè sii, done nake eyi kǫ̀ nake eghàlageda gha negets'itł'è gedi t'à yati gehtsị. Eyi done nake sii, Done Sǫłị eyits'ǫ Hotenda gots'ǫ done agit'e ha gedi. Eyit'à Done eyits'ǫ Hotenda Yati gha Commissioner gogedi ha. Edaàni eyi done eghàlageda ha sii yati gehtsị. Ndèts'ǫ K'aowoh eyits'ǫ wegha ek'ètehge dǫ sii, eyi gha Done Sǫłị eyits'ǫ Hotenda gots'ǫ done zǫ, sịlae xo gots'ǫ ginètł'è ha gedi t'à yati gehtsị. Byit'à wegha ek'ètehge dǫ sii gots'ǫ k'aowoh gilị ha. Nezị done yati eyits'ǫ done nàwo k'e eghàlageda gha gohogihdi ha. Wek'e eghàlageda le nonde sii, ekagogedi ha hǫt'e. Ekaàni nonde, Done Sǫłị, Hotenda, Kwèt'ị, Mǫ̀la Sǫłị hazǫ done ats'ịt'e sii, done yati nake t'à gots'ede xe done ts'ịlị ha, ekagowot'e gedi t'à yati gehtsị.

Done Sǫłị eyits'ǫ Hotenda Yati wexè sii Done Nàwo k'e eghàlageda gha kǫ̀ nake hòlị de, Minister of Aboriginal Languages and Culture giye ha. Wegha ek'ètehge dǫ, Done Sǫlị eyits'ǫ Hotenda gots'ǫ done zǫ sii, eyi gha K'aowoh de; Minister gilị ha, edeta done nake hagehte ha hǫt'e.

Byi gha K'aowoh de; Minister sii done yati eyits'ǫ done nawo chekoa hoghàgehtǫ, done chekatǫ gilị, etahti eyits'ǫ yati k'e eghàlagide dǫ ekaàni hazǫ ts'ǫ̀ k'aowoh ha hǫt'e. Eyits'ǫ done nawo, done k'ę dagowo, done sǫnade t'asi ekaàni sii ts'ǫ k'aowoh elị ha.

Done Yati Dek'ehtł'è T'à Wek'èhodzǫ Agele Ha.

Done eyits'ǫ Hotenda Yati sii done wek'e k'ayageti xè edagowet'e gogedi ha, done council k'e dehkw'e ha hǫt'e. Eyi council sii, Done eyits'ǫ Hotenda Yati edaàni nihtł'è k'e dek'ehtł'è de nezị wet'à ats'et'ị ha sii weghǫ t'asi hazǫ hagehta ha sii gits'ǫ hòlị ha. Di gots'ǫt'i kǫ̀ta got'ǫ done eyits'ǫ ǫhda ekaàni hazǫ wek'e eghàlageda t'à edaàni ets'etł'è ha sii hoghàgets'ehtǫ ha.

Nihtł'èkǫ̀

Language Task Force; Yati Hagehta Dǫ sii, kǫ̀ta gots'ǫ done łǫ done yati edaàni wek'ets'edi xè sii wet'à ats'et'ị ha gots'ǫ gogịde. Eyit'à Yati Hagehta Dǫ sii weghǫ dii kaàni yati gehtsị hot'e. Chekoa nihtł'è łǫtǫ gots'ǫ Done Yati hoghàgetǫ de yati t'à nezị gogede ageda ha, eyits'ǫ Kwèt'ị eyits'ǫ Mǫ̀la yati xè sii. Ekaàni Done Yati eyits'ǫ Done nàwo edaàni nde k'e edegeda xè, ekaàni hoghàgetǫ de, ịda hono xo laàni de nezị wet'à chekoa nihtł'èkǫ gohyi hoghàgetǫ ha hò>ǫ agode ha. Eyit'à Yati Hagehta Dǫ; Language Task Force sii kǫ̀ta goịchalea sii chekoa ekaàni hoghàgetǫ de wet'à t'asi weghǫ hanige>a ha tahko, eyit'à di nihtł'èkǫ gha nàwo atł'è ghà eghàlageda sii done sịnịyaeti nàwo k'ę k'achị nagitł'e gedi t'à yati gehtsị. Ekaàni nonde kǫ̀ta sii nihtł'èkǫ k'e gehkw'e dǫ hazǫ eferè eghàlageda t'à hazǫ edegha nihtł'èkǫgha nihtł'ègehtsị ha.

Eyits'ǫ kǫ̀ta necha yagoła sii, Kwèt'ị chekoa zǫ laàni nę t'à, Kwèt'ị yati hoghàgetǫ ha, haàniko Done eyits'ǫ Hotenda chekoa łǫ de, giyati t'à sii hoghàgetǫ ha dile agele ha.

Byits'ǫ chekoa nihtł'è hono eyits'ǫ jdǫ; high school, aget'ị sii gigha nihtł'e nake laàni gołị t'à hoghàgetǫ ha. Ekaàni nonde chekoa amè deyati eyits'ǫ done nàwo hoghàwitǫ njwǫ sii deyati t'à hoghàwotǫ ha. Eyi xè sii, dịhde gots'ǫ gowhaehdǫ eyits'ǫ done nàwo zǫ de>ǫ haghàgetǫ ha.

Eyits'ǫ ǫhda nihtł'èkǫ hoghàgetǫ sii edaàni Done Yati k'e ets'etł'è sii dè>ǫ hoghàgetǫ ha gedi t'à Language Task Force; Yati Hagehta Dǫ yati gehtsị.

Edza Nèk'e Gots'ǫ Ndèts'ǫ K'aowoh Gota.

Dịhde Edza nèk'e gots'ǫ Ndèts'ǫ K'aowoh gha eghàlaede dǫ sii, Done eyits'ǫ Hotenda Yati sii, Kwèt'ị eyits'ǫ Mǫ̀la Yati xet'e laàni k'e eghàlageda t'à done hazǫ ts'agedi ha hot'e gedi t'à Language Task Force; Yati Hagehta Dǫ ekaàni yati gehtsị. Ekaàni nonde, Ndèts'ǫ K'aowho sii edị Ndèts'ǫ K'aowoh kǫ̀ ta sii done eghàlaeda ha sii wek'ègezǫ ha. Eyits'ǫ Ndèts'ǫ K'aowoh sii, decheke done yati hoghàdegetǫ ha gits'ǫ geh>a ha.

Kǫ̀ta, nintł'è k'e yats'ehti kǫ̀, whaedǫ ts'ǫ t'asi k'ehodi kǫ̀, nihtł'è kǫ̀ta dawhela, ekaàni hazǫ sii Done eyits'ǫ Hotenda Yati k'e atł'e ha gedi t'à yati gehtsị.

Edza Nèk'e Ndèts'ǫ K'aowoh Wa>ǫ Gots'ǫ̀.

Dịhde gots'ǫ done ededịị nihtł'èt'a t'a kǫ̀ta k'egede de sii, nihtł'èt'a dǫ, done gha done yati gołị agele ha hot'e gedi. Eyits'ǫ Edza Nèk'e gots'ǫ Ndèts'ǫ K'aowoh sii Ndèts'ǫ K'aowoh Di; Federal Goverament, kǫ̀ta gots'ǫ done

ededɬį xè eghàlageda de Done Yati sii Kwèt'į eyits'ǫ Mǫ̀ta Yati xèt'e laani t'a done xè eghàlahda gogedi ha.

Byits'ǫ done ɬǫ sii, nihtɬ'èjį eyits'ǫ nihtɬ'è naeda ekaàni k'e done yati t'a aget'į ha giwǫ gogedi. Byit'à C.B.C. eyits'ǫ done t'ala sii ekaàni xè eghàlaede sii, done yati t'à done t'asi ikw'o xè gighàeda ha sii, gehtsį ha hǫt'e.

Done wehda whatsǫ edegha eghàlaede sii, done yati t'à aget'į hǫt'e, haàniko, dè>ǫ edį laàni done yati t'à eghàlageda ha sii, hagogedi hǫt'e.

Edaàni Wexèhoiwi Ha.

Language Task Force; Yati Hagehta Dǫ sii sąwa gots'ǫ̀ wexèhogihwhi ha sii gogha gogi>ǫ hǫt'e. T'asi wehda ghǫ gogide sii, di gots'ǫ̀t'ì wexèhogihwhi ha hǫt'e gedi. Kǫ̀ta wehda sii, done yati k'e ets'eretɬ'è sii nezį nihtɬ'è k'e dek'ehtɬ'è agele gots'ǫ̀ nageh>į ha tahko. Haàniko di t'asi hazǫ ghǫ gogide sii hono xo gots'ǫ̀ ekaàni wek'e eghàlageda ha hǫt'e.

Haàniko, Language Task Force; Yati Hagehta Dǫ sii, di kagedi, nàwo ɬadį agìla le ko, kǫ̀ta gots'ǫ done wehda sii di gots'ǫ̀t'ì t'asi wehda deyati k'e dek'ehtɬ'è agele ha asanile gedi.

South Slavey Translation.

Executive Summary.

Dùhdę Northwest Territories gogha Ndèh Ts'e K'aodhe geelį sìę, dene eɬenahch'à, kàda>a gozhatie ghǫh t'ahsìi azhǫ k'eanutà gha dene sàanàht'è shets'ę̀ eniegedènitɬ'èh, dàondìh met'àh ats'ut'į, dàondìh ezhi t'àh gonuzheh, dàondìh deyèh aot'è gha ts'ę̀ mets'uhtsih gha ghǫh t'ęą̀ gondahnagedundi gha t'àh agogìla. Ezhi ghǫh kǫ̀tah eɬets'udàatth'ǫ̀, dene dagots'edìhkeh, nàzhaati, gots'ęh eɬezèh meghǫh eghàlats'ìnda ghààdè à, ezhi dene goniedętɬ'èh, dene azhǫ̀ eɬek'ę̀ę̀ kàeniga>àh lǫh keogih>ǫ. Di goghàgìndà k'ę̀ę̀ t'ahsìi keogih>ǫ tah, dùhdę ndèh gotah gogha k'è>ǫ̀ dene gozhatie, enake gozhatie t'àh ats'ut'į, gots'ęh odį mòòla gots'ęh mòòla zǫhɬį zhatie t'àh agot'į nidè, ezhi gò>ǫ ètì chu dene gots'ęh enàke gozhatie meghààdè me>edutàh. Dene zhatie, enàke zhatie ghǫh k'egenata denè, dànagots'eleh gha t'àh kagùht'e gha dùle ghǫh, Ndèh ts'ę̀ k'aodhe gha edihtɬ'èh gehtsį.

Gozhatie K'eoduzhàh Gha T'ahsìi Dezhì Ot'e Le.

Gozhatie k'eoduzhàh t'ahsìi dezhį ǫt'e le. T'ahsìi gha >e>a zhàhzòlį gha nidè, dàdì adi eɬęht'e ìle. Ezhi gozhatie ghǫh k'egenata got'ìę dagedindį tɬ'a, dùhdę ndèh gogha nidè, kòtah zhàgòla gots'ęh ndèh zhàgòla gogha, dene gots'eh Enàke gozhatie à alah the>ǫ làòndìh t'ah met'àhodè>à ǫt'e k'ę̀ę̀, gozhatie k'eogeduzhàh, Mòòla gots'ęh Mòòla zǫhɬį gozhatie ǫ̀ǫ̀ts'ę̀ kagoǧùuhthį. Dùh gogha, >e>a òzhìi gha mèht'e èt'ì dene k'ę̀ę̀ anats'èdedi gha, kì mets'ę̀ xih ets'enidhę le, kaondìh xò, kòtah zhàgòla, ndèh sàzhaecho kàgòla gogha sìę, Dene gots'ęh Enàke zhatie t'àh hotiè agut'į, ezhi à sèè de>ǫ̀ met'ahodè>à gha.

Ezhi t'ah dene gozhatie gha k'egenata gha ageat'į sìę, dùhdę ndèh (N.W.T.) gots'ęh dene gogha ek'ète>ets'eniht'ah geeli kagogedi, ezhi zhatie k'eodezhǫ gha >e>a gùlį, senaɬeh t'ah odǫ̀ǫ̀ dene gots'ęh Enàke gosenizhaetih ts'ehk'eh got'ahogeduhthi egenidhę nidè, dùle dezhatie èt'ì t'àh agut'į, gots'ęh gogha ek'ète>et'a t'àh eɬegedèh godahk'è nizhjh chu dene gots'ęh Enàke gozhatie t'àh agut'į. Ezhi t'ahsìi azhǫ̀ǫ̀ gha gogha ehtth'ì thela ǫt'e sìę dene azhǫ̀ ts'ęh zhààlį, kì megha >e>a naotsį t'àh gùljh anagudleh le. Dùle hono xaye gozhih di Dene gots'ęh Enàke gozhatie, megha ehtth'ì nigǫ̀jt'àh t'àh dùhdę ndèh gok'eh met'àh eghàlats'enda, gots'ęh ndèh zhàgòla nane sìę, ezhi dheh gogha kagondeh gha chu dùle.

T'ahsìi Ghàlats'enda Gha Mek'òòni Nagòodlè.

Yundah ts'ę̀ gogha Dene gots'ęh Enàke gozhatie gots'ęh edek'ę̀ę̀ gogendih, ezhi goghàts'enda ghààdè, ezhi dene aɬ'ah kàda>a, alah èt'ì ehtth'ì gok'ę̀ę̀ gots'ęh elį à ǫt'e gots'ęh ezhi ghǫh gok'eh dahgòla. Ezhi t'ah Dene gots'ęh Enàke gozhatie ghǫh k'egenata denè kagedi, t'ahsìi sàanèht'è goghàlats'unda gha goguhtsį, dùh dene azhǫ gogha Ndèh ts'ę̀ k'aodhe geeli, go>eghàlaeda t'ah aot'è, gots'ę̀ gogehtsį gha gok'eh dahgòola.

Ezhi Task Force, Dene gots'ęh Enàke gozhatie gha, dene goghààdè agot'į gha k'aodhe ndee geelį dahk'è goguhtsį egedindi. Dene zhatie gha k'aodhe ndee ɬìè gòolè, gots'ęh Enàke gogha chu ɬìè gòolè gedi. Dene gogha ek'ète>et'a, amìi dene gots'ęh Enàke agìt'e sìę, gotah k'aodhe kèleh ke kagògedi ghààdè èhsą ezhi gozhatie gha k'aodhe ndee geeli gha sìį, sųlài xaye gogha nigogedihtèh gha. Dene zhatie gots'ęh Enàke zhatie gha k'aodhe ndee geelį gha sìę, Ndèh ts'ę̀ k'aodhe gozèh èt'ì eghàlagenda gha ìle, kaondìh xo, dùhdę ndèh k'eh nats'edèh, ahdadhè ts'ę̀ èt'ì met'àh ats'ut'į gha ts'ę̀ goghàlagenda gha. Dùhde ndèh Northwest Territories gotah, Mòòla gots'ęh Mòòla zǫhɬį gozhatie gots'ęh Dene zhatie, Enàke zhatie xèh eghàlats'enda, mek'èoduzhàh gha chu nigènìla, xèh ahdadhè agodǫndih ts'ęhk'eh, dene gogha ek'ète>et'a geelį sìį, ezhi ghǫh gondànagededi gha.

Ezhi dene, enàke gozhatie ghǫh k'egenata sìę, Ndèh ts'ę̀ k'aodhe ts'ęh k'aodhe k'èleh zhih agòot'è t'àh Dene gots'ęh Enàke gozhatie xèh agut'į gogha medahk'è gòolè gedi. Gots'eh azhìi et'ì ts'ęhk'eh Dene gots'ęh Enàke gozhatie gochaedętsi gha sìę, ezhi gots'ę̀

k'aegudé t'áh goghálagenda gha. Dene gots'ęh Enáke gozhatie ezhi xéh chu dene, enáke káts'edá>a k'ęę edets'enda gha amii k'aodhe kéleh elį gha sį́ę ghǫh, ezhi dene gogha ek'éte>et'a geelį, edetah éhsą ezhi dene ǫt'e neegedihtéh gha. Ezhi ǫǫts'ę chu ndéh ǫki kágodénila gots'ęh, Dene gots'ęh Enáke t'ahsii ghǫh egedéhttth'i, Councils láondih chu t'áh agot'į gha. Dene gogha ek'éte>et'a gotah amii Dene, Enáke ts'ęh agit'e sį́ę, ǫhndah ke e'ęgele gha, gots'ęh kǫ́tah gǫ́la gotah gots'ęh Dene, Enáke náádéh sį́ę chu, gots'ęh amii dene ił́e nidé Enáke geelį sį́ę, gozhatie xéh see ká gots'ę́ megháonetǫ dené elį chu e'ęgele gha, gots'ęh, dene goghágogenehtęh geelį sįį chu Dene kádá>a gots'ęh Enáke gozhatie gha k'aodhe kéleh elį gha ǫt'e sį́ę ts'ágendi t'áh, dene kádá>a, gots'ęh Enáke gozhatie azháǫt'e sįį gha azhii ghąądé agogehį . gha gots'ęh zhegha mek'ęągǫ́ot'é gha ediht'ę'éh gehtsį gha.

Ezhi K'aodhe kéleh xéh gogéh>ǫ gha (Ministry) sįį, t'ahsii ǫ t'áh gok'eh dagó>o gha, ezhi metah ediht'ę'éh kǫ́ę gogha t'ahsii megháádé dezǫą goghaonetęh gehtsį gha, dezǫą goghágogenetęh ke goghagonetęh gha, dene zǫh'ı́į gots'ęh Enáke gozhatie xéh chu edek'ęę gots'endih t'áh edets'enda ghǫh goghaonutęh, ezhi á see goghálagenda gha.

Dene K'ęę Ets'edet'ę'éh Gha. Azhǫ Megháádé Ats'uh>i Gha E'ęgǫht'é.

Dene gots'ęh Enáke gots'ęhk'eh k'aodhe kéleh godahk'é gogéh>ǫ (Ministry) éhsą, dene azhǫ e'ęgháádé t'ahsii k'ęę ets'edet'ę'éh gha gó>ǫ, gogha sániegedętt'ę'éh gha ts'ę́ gok'eagenehta gha. Kagot'į gha nidé, ǫhndah ke, kǫ́tah gots'ęh dene chu gozéh agot'į gha gó>ǫ, xidih chu goghálagenda gha gó>ǫ. Kagogíla got'ı́ąhxą, dene zhecgedįhshǫ ts'ę́ hotie goghálagenda gha gó>ǫ.

Ediht'ę'éh Kǫ́ę T'áh Goghaonetęh.

Dene gots'ęh Enáke gozhatie goghǫh k'egenatá ke, dene ǫ ts'ęh egedáatth'o, ediht'ę'éh kǫ́ę got'áh agot'į t'áh Dene gots'ęh Enáke gozhatie ąhdaadhé ts'ę́ ét'i k'é>ǫǫ nezų modaot'į gots'ęh met'áh gonuzheh t'áh agogeh>į oli gógedindi. Gots'ęh Dene zhatie e'ęnahch'a kádá>a ts'ęhk'eh k'egenatá, ediht'ę'éh kǫ́ę dezǫą gozhatie ǫki góolé ts'ę́ naoguhthe k'ęę agut'į gedindi, kagondih nidé, ediht'ę'éh kǫ́ę goghaonetęh ǫ́ůlį gots'e ats'eją nidé, godenezhatie gots'ęh móola zhatie ǫęęh t'áh dúle ats'ít'e ats'endeh gha geedindi. Ezhi k'ęę goghágonetęh gha nidé, séé azhǫ t'áh dene zǫh'ı́įh dáondih káenige>áh gots'ęh dechį tah ghǫh keogedi>áh metah ǫt'e gha, hono xaye godheh ǫą́ąh gó>ǫ t'áh agogeleh gha dúle. Ezhi Task Force k'eh eghálaginda, ehtth'i gogha kaegenidhę, káondih t'áh agogíla nidé, kǫ́ę zhágóla agodatsélia gots'ęh dezǫą úůt'ı́e gots'ándi gha egenidhę. Gots'ęh ediht'ę'éh kǫ́ę gogha >e>a edat'ę'éh senagudleh t'áh kǫ́ę zhágóla, dékaondih t'áh dezǫą goghágonutęh ts'ę́ egenidhę nidé, dúle kaget'i gha gogha ehtth'i ninagedętt'ę'éh. Kǫ́ę gó>ǫ, got'į ediht'ę'éh kǫ́ę gots'éhk'eh naogehthe ke, gots'ęh ndéh zhágóla edegha aget'į t'áh ediht'ę'éh kǫ́ę ghǫh egedéhtthi ke, ezhi k'aodhe kéleh káogéh>ǫ gha (Ministry) ts'ę́ xǫh eghálagenda gha, gots'ęh gokǫ́tah gogha dágondih ghąądé, azhii megháádé dezǫą goghaonetęh senageleh gha.

Kǫ́ę zhágóla go>edicha sį́ę gogha, Móola á de>ǫ ǫ gedet'e t'ah, edek'ęę gogendeh gha gogha gogeh>ǫ gha. Kaondih xǫ, odį kagogeleh gha gó>ǫ sį́ę, kǫ́tah agodatsélę gogha theła gok'ęę. Dene ił́e nidé Enáke zhatie xéh móola zhatie ł́é kadá>a xéh agut'į gedi.

Gozhatie kegenatá ke, ediht'ę'éh kǫ́ę gondedhé gozhatie ts'ęhk'eh ǫki gogha theła k'ęę agogueh gedi. ł́é t'a gozhatie ǫki gúléh láondih t'áh agut'į, Móola zhatie ǫęęh gots'ęh xáádé gozhatie elį xéh, aiah ediht'ę'éh kǫ́ę kéots'enihthi t'áh ét'i ezhi k'ęę goghaonetęh t'áh édé. Gots'ęh me>ǫ ł́é t'áh agut'i t'ı́'a Móola k'ęę zǫh t'áh agut'i gogha o>á. odinih met'áh ats'et'į xǫ, Dene gots'ęh Enáke edek'ęę gogendih ts'ęhk'eh gots'ęh dáondih káenige>áh ghǫh t'ahsii ǫ metah gha.

Gozhatie k'egenata ke, di chu kagóot'e gedindi, cheeku, ts'éli genezhǫ sį́ę, k'é>ǫ goghágonetęh ts'ę́ t'ahsii gogha aot'é, kaondih nidé, xáádé dezhatie egogedįhshǫ xéh chu zhegedet'ę'éh t'áh deyéh agededleh xéh gots'ágondi gha.

Dúhde Ndéh Gha Ndéh Ts'ę́ K'aodhe Geeli Gotah.

Ezhi gozhatie k'egenata ke (Task Force) sį́ę, azhii ét'i ts'ę́ káegeni>áh sįį. t'ı́'a Ndéh ts'ę́ k'aodhe ke, dene azhǫǫ gogha eghálagenda t'óh ét'i dúle Móola gots'ęh Móola zǫh'ı́į gok'ęę ndéh kágodénila gotah chu Dene gots'ęh Enáke k'ęę chu agot'į gha dúle gogehtsį gha nidé, Ndéh ts'ę́ k'aodhe, eghálaeda kágeh'a sį́ę gotah odinih megha Dene, Enáke gozhatie gots'ęh Móola k'ęę gots'endeh egenidhe egogih>áh gha gó>ǫ, gots'ęh edets'ęh k'aodhe ke gocheeku, xáádé edegha dene zhatie ǫęęh egedú>áh ts'ę́ gots'ádagodundih gha chu gó>o.

Gozhatie k'agenatá ke chu, t'ahsii gúlįh t'áh Dene, Enáke gozhatie k'enda gonezų t'áh met'áh ats'ut'į gha ts'ę́ agot'į gots'ádagodedih, ezhi metah t'ı́'a odį ét'i zhágóla sį́ę, dene k'ęę nagoguzi, gots'ęh Dene, Enáke gozhatie t'áh ediht'ę'éh k'éedih kǫ́ę gogha t'ahsii zhágehtsį gots'ęh zhǫt'ǫh gots'ęh t'ahsii xágehá kǫ́ę gogha chu.

Dúhdę Ndèh Ts'ę̀ K'aodhe Gozèh Ile.

Ezhi Dene, Enáke gozhatie k'eganatá ke, dí kagóot'ę̀ gots'edindí ts'ádagedęndih, ezhi tɬ'a k'eots'ídèh ghǫh egedèhtth'i ke kagogedindí, dúhdę ndèh gotah k'eots'ídeh tah deↄǫ Dene, Enáke gozhatie aot'ę̀ gedindí. Dúhdę Ndèh gha k'aodhe geeɬį sı̨ę, yundah gots'ęh k'aodhe ndedhè ts'ęh agıt'e dúhdę gotah goↄeghálaeda kágóla dí kagut'i ts'ę̀ gots'ádaↄegedundí, dúhdę kǫ́tah gots'ęh ndèh kágodènila gotah odį Dene gots'ęh Enáke k'ę̀ę̀ zǫh zhágindeh sı̨ę, ezhi náádèh gozèh eghálagenda gha ędè, Dene, Enáke gozhatie zhá̀ałį sı̨ę xèh agoguhↄ ts'ę̀ goguhↄa gedi.

Dene ɬǫ chu ezhi dene gozhatie náh gok'eganatá kagógedįndí, Mek'eh gondi ets'edítth'e, gots'ęh mek'eh edihtɬ'èh náedah ghats'enda, ezhi aɬtah k'eh k'ę̀ↄǫ Dene, Enáke gozhatie t'ah agoguhↄį gedindí. C.B.C. gots'ęh kaogę̀ndih gonáne kágedàↄa sı̨ę chu, Dene, Enáke gozhatie, edek'ę̀ę̀ gogendih gots'ehk'eh t'ahsıi goghǫh egodaot'i zhágitsį gha zǫh gòↄǫ goↄegedįndí.

Dene ózhıį edegha xálagededa nane dúh ká Dene, Enáke gozhatie t'áh aget'į. Ndèh ts'ę̀ k'aodhe, xálagedidèh godahk'e odį metsenidhę sı̨ę, ezhi Dene, Enáke gozhatie t'áh agut'į ts'ę̀ goguhↄa chu gedi.

Dıòndih T'áh Agogeleh Gha.

Dene, Enáke gozhatie ghǫh ek'eganatá ke kagedi, ezhi dágóot'ę̀ gogedi sı̨ę, sıodèhthah goghàot'áh gozhih goghálagunda gedįndí. Łǫ à dúh èt'į senigile gha gòↄǫ. Dene zǫhɬ'į náádèh kǫ́ę̀ góla gogha, ezhi t'ahsıi k'ę̀ę̀ azhǫ́ ets'edutɬ'èh gedi ghá̀ádè agǫndeh gha.

Gozhatie k'eganatá ke chu dí egogedįnshǫ, megha ↄeↄa gúlįh ats'eish edęh. Kǫ́tah zhágóla gotah ek'ètu zhánıↄá gha Dene, Enáke k'ę̀ę̀ gots'ęh Mǫ́la k'ę̀ę̀ xèh ek'ètuni edaatɬ'èh daegule. Dene thane aget'į xǫ́ dúle dekǫ́ę̀ gots'ęh kǫ́tah dezhatie t'áh aget'į t'ah egedi chu gots'ágendi gha dúle. Dene Łágedet'e ke gots'ęh kǫ́tah zhágóla dúle dùh èt'ì edegha t'ahsıi ghálagenda.

Executive Summary
(North Slavey)

Elígu nę̀nę̀ k'e gogha nęts'ę́ k'áowe gıl̨ı sı̨ę Dene kedé hé gots'ę Enákeke gokedé hé ghǫ gots'ede gha, kede gha kede kágenéta (Language Task Force) gehtsı̨. Eyu sı̨ę la Dene kedé hé gots'ę Enákeke gokedé hé dánį hıdó, kede dánį t'á wáe bet'á ats'eht'ı̨ gha, dánį wáe begha kede dewé hohle gha, gots'ę dánį ets'eretl'é sı̨ę yesą́ nıgerętl'é gha dene ↄehts'ętaı henédegénıtl'é. Eyu t'á edıre dene ke sı̨ę kǫ́tah k'edegenıdé, dene ke hé kede ghǫ elegenéhdí gots'ę dene gots'ę́ guhde nıwę nıdé, kede gha dene dádı sı̨ę hegerókw'ę́ gha gonę́rętl'é. Dene k'áhjınę areyǫné gots'ę́ goıde ts'ę sı̨ę kede ghǫ dánį kede gehtsı̨ gha sı̨ę dene ékagóhdı k'ę́ káↄedegenıↄa agılá. Eyu t'á dene ke ékagóhdı k'ę́ ejǫ Elígu nęnę k'e (N.W.T.), dechıla ts'ę́ zhúe dene nádé, Dene ke hé gots'ę Enákeke gokedé sı̨ę ↄǫ́hła dene ↄehch'ákáraↄa gokedé sı̨ę wae t'áↄats'et'ı̨ gha kede hohlé gha. Nę k'e kede ↄehch'ákáraↄa sı̨ę gonę́nę́ k'é gokedé t'á ats'et'ı̨ gha kede hohlé gha. Edúhdá nę́nę́ gogha gots'ę Dene kedé hé Enákeke gokede hé ↄǫ́hła Mǫ́lawa kedé hé Mǫ́la kedé hı̨ht'é kede dewé hohlé gha. Kede, kede dewé hohlé gha, kede ghǫ kede kágenet'a (Language Task Force) gok'enę́gǫ́ya sı̨ę dánį kede, kede dewé hohlé gha, yeghǫ nę ts'ę́ k'áowe gha erıhtl'é gehtsı̨.

Kede, kede dewé dánį hohlé gha.

Kede, kede dewé hohlé gha beghǫ gots'ede sı̨ę hıdúh zǫ bek'énayaↄetı̨ ǫt'é le. Gots'ę kede dewé hohlé gha ts'edı sı̨ę, areyǫné dene ↄehch'ákáraↄa edegha yegha xáré ↄeↄá yágihtsį. Gots'ę beghǫ ↄeↄá láret'e zǫ gǫ́hı̨ le. Ejǫ dene nę́nę́ k'e gogha sı̨ę, Dene ke kede kágeneta sı̨ę dánıa yeghǫ kede gehtsı̨. Edúhdá nęnę k'e kede kede dewé hohlé gha gede sı̨ę, dene kede sı̨ę kǫ́tah yágóla gots'ę, kǫ́tah elets'ę́ gonıwále góla, ayu kede ékuhdé nę k'e yet'á aget'ı̨ sı̨ę, eyu gokedé láanį zǫ t'á agot'ı̨ gha. Eyu t'á Mǫ́lawá kedé hé, Mǫ́la kedé gha ↄeↄá get'ı̨ hı̨ht'e ghá le. Ededınę sı̨ę káyorı́la tah láanį zǫ gokedé t'á ats'et'ı̨ ékanį kúlú Denewa hé gots'ę Enákeke gokedé sı̨ę kǫ́tah ts'ę́ láanį káↄedegenıↄá gha. Eyu hé k'ola gots'ę hıdúh gogha sı̨ę, areyǫné denesenı́-yaↄehtı̨ gha erıhtl'é wela sı̨ę, łatagıhtı̨ le kúlú goↄǫ begháré dene gha horíla gha le. Eyu t'á kede hohlé sı̨ę, Denewa kedé hé gots'ę Enákeke gokedé sı̨ę wáe kǫ́tah, hé gots'ę kǫ́tah ↄehts'ę nǫwále góla sı̨ę yet'á aget'ı̨ sı̨ę gots'ęhↄǫ́nę́ bet'áréↄa gha gedí kede gehtsı̨.

Eyu t'á kede ghǫ kede kágenéta (Language Task Force) gha gok'enę́gǫ́ya sı̨ę ékagedí t'á kede gehtsı̨. Edire dene gha k'áogewe gıl̨ı, gogha ek'éteréhgwé ke sı̨ę, ejǫ Elégu nęnę (N.W.T.) gogha kede gha ↄeↄá gehtsı̨ sı̨ę yelǫ́ naↄegerutl'é gots'ę ekarudí gedı. Hıdúh gots'ę hıdó gots'ę́ sı̨ę Denewa hé gots'ę Enákeke gokedé sı̨ę, denesenı́yaↄetı̨ gha eghálageda gıl̨ı hé gots'ę denesenı́yaↄetı̨ dahk'e, dene kede t'á agut'į gedı. Eyu hé gots'ę dene ezhálı̨ hé eghálats'eda hé gots'ę dene gha egeredı gha eghálageda gıl̨ı sı̨ę k'ola, dene ghálageda nıdé dene kede t'á agut'į gedı. Eyu hé k'ola ejǫ k'áogewe gıl̨ı, gogha ek'éteréhgwé ke sı̨ę k'ola elegenéhdí dahk'é sı̨ę Dene hé gots'ę Enákeke gokedé t'á agut'į gha ↄeↄá gogha huhlé gedı. Ékanį nıdé zǫ hıdó gogha ↄeↄá hı̨ı̨ gha, eyu hé gots'ę ékanį nıdé k'ola eyu kede hohlé sı̨ę ↄeↄá hı̨ı̨ t'á, naotíle húle hé gots'ę gúlí agele gha gogha horíla gha, eyu t'á ghǫ ékaot'é gedı. Elaot'e Denewa kedé hé gots'ę Énakeke gokede kede

dewé hohłé gha sı̨, areyǫné belǫ gots'ę denesenıya?etı̨ dahk'e, Nets'ę́ k'áowe chıleku, amı̨ Dene hé gots'ę Enákeke zí eghálageda gı̨lı̨ sı̨ ełaot'e dene kedé t'á eghálagedá gha. Eyu t'á hı̨dó hǫnénǫ xaı ékaréhwha gots'ę́ ekagót'é gha sánıgogę?á gha. Gots'ę ?éhtare deneke, Nets'ę́ k'áowe hé gots'ę kǫ́tah eghálageda gı̨lı̨ sı̨, ékanéht'e xaı weré t'í dúle dene kedé t'á dene zí eghálageda gha dúle k'ola sǫ́ǫnı̨ gedı.

Denewá hé gots'ę Enákeke eghálageda dahk'é gogha gotsı̨ gha.

Denewa hé gots'ę Enákeke ts'ę dene kára?a gı̨lı̨ sı̨ zǫ́ dúle dene kedé hé gots'ę dene náowéré dáot'é gedı gha dúle. Eyu t'á kede ghǫ kede kágenéta (Language Task Force) sı̨ ékagedí kede ghǫ kede gehtsı̨. Ejǫ dene gha k'áogídé gı̨lı̨, Néts'ę́ k'áowe chılekú ke gotah láanı̨ Denewá hé gots'ę, Enákeke gokedé gots'ę gonáowéré, gha sı̨ eghálageda dahk'é náke gogha gotsı̨ gha. Ékanı̨ kúlú Denewá gots'ę Enákeke sı̨ zǫ́ ékagóot'é gedı k'ę́ gogháłaeda gha.

K'achu kedé łée nagehtsı̨ sı̨ la, Dene kedé hé gots'ę Dene náowéré gogha eghálaeda dahk'é gotsı̨ ghǫzá k'ola, dene nák'e k'ola henéerútł'é gedı. Ededınę k'ola eghálageda dahk'e goghǫ́ t'á gha. Eyu dene náke kágwazha sı̨ łée Dene ts'ę denehedénıhlé ǫt'e ghá gots'ę łée sı̨ Enáke ts'ę enákehedénıhlé gha. Eyu t'á ?ǫhła mǫ́la k'ę́ nı̨dé, Dene hé gots'ę Enáke kedé gha commissioner góredı gha. Eyu t'á dánı̨a eghálagudá gedı kede gehtsı̨. Edıre dene ke gogha ek'éteréhgwé, k'áowe gı̨lı̨ sı̨ amı̨ dene gots'ę enákeke ts'ę denehédénıhlé nı̨dé zǫ́ dúle kágehte gots'ę dúle kede hé gots'ę dene náowéré ghálagudá gha gok'enę́gǫzhe gha. Sǫláe xae gots'ę́ ?ǫhła gonę́ęrótł'é gedı kede gehtsı̨. Eyu t'á dene gogha ek'éteréhgwé ke sı̨ eyıá gotí gots'ę k'áogewe ékaıt'e gha. Go?eghálaída sı̨; eghálats'eda dahk'e areyǫné, ası̨ dene kedé, enákeke gokedé t'á dene eghálageda wolı̨nę́ gha, gotí gokágeneta gha láanı̨ gonę́ęrętł'é gha. Eyu t'á dene ?éhtáre dene kedé t'á eghálageda le nı̨dé, gosę́nídagerę?á gha gogháłageda gha gok'enę́gǫzhe gha. Eyu nı̨dé denewa ke, enákeke mǫ́lawa ke, mǫ́la ke, areyǫné dúhda Elıgu nę́nę́ (N.W.T.) ts'ę dene ts'ı̨lı̨ sı̨ dene kedé náke t'á gots'ede hé dene ts'ı̨lı̨ gha. Ékagóot'é gedí kede gehtsı̨.

K'achu kedé łée nagehtsı̨ sı̨ la, ejǫ nets'ę́ k'áowe eghálageda dahk'e sı̨, gotah sı̨ dene kede hé gots'ę dene náowéré hé sı̨ beghálats'eda gha zǫ gha eghálageda dahk'é gogha gutsı̨ gedı kede gehtsı̨. Eyu t'á ékanı̨ eghálageda dahk'é gogha góhtsı̨ nı̨dé, Minister of Aboriginal Languages and Culture góredı gha. Eyu t'á dene gogha ek'éteréhgwé, k'áowe gı̨lı̨ sı̨ amı̨ dene gots'ę enákeke ts'ę denehedénıhlé nı̨dé zǫ́ dúle edeta kágehté gots'ę ededınę edıre gogha Minister hı̨lı̨ gha. Edırı Ministry góhtsı̨ sı̨, gogha kedé hohłé gots'ę dánı̨ eghálaguda sı̨, gogha dene gok'eréhgwı gha, Kágozhe gha. Łée enákeke gogha sı̨ enáke ke gogha ek'éteréhgwé ke ghǫzá amı̨ enáke ts'ę denehédénıhlé, ?ǫhdá ékanı̨, amı̨ holé genıwę sı̨ ededınę gots'ę́ goré?á gha. Gots'ę denewa ts'ę dene gok'eréhkw'ı sı̨ ededınę k'ola, amı̨ begha ek'éteréhgwé hé gots'ę amı̨ dene ts'ę denehédénıhlé, ?ǫhdá ékanı̨ amı̨ holé genıwę sı̨ ededınę k'ola gots'ę́ goré?á gha.

Eyu t'á edıre dene ke Ministry zí eghálageda gha gok'e négǫye sı̨, ts'ǫ́dane gogháonetę dahk'é, yet'á goghaonetę gogha erıhtł'é yágíhtsı̨, ts'ǫ́dane dene k'ę́ goghǫ́onetę gha, ts'ǫ́dane dene k'ę́ goghánehtę, areyǫné belǫ gots'ę́ gots'ę́ k'áogewe gha. Eyu hé k'ola dene hé gots'ę enákeke gokedé hé gots'ę gonáowéré ?ǫhła k'ola gogháł gogenehtę gha. Edıre Ministry sı̨ Łatahtı̨ ke gogháonetę, gozí eghálaeda hé, areyǫné gots'ę́ k'áowe gha. Eyu hé k'ola, ?ǫhła, dene kede gha ts'ǫ́dane ke gogházonehtę gı̨lı̨ hé gots'ę, łatahtı̨ ke hé sı̨ edıre Ministry eyıá ékanı̨ gogháonetę gha erıhtł'é goghǫchu gha. Ékanı̨ nı̨dé hı̨dó nı̨dé ékanı̨ ghálageda gha gogháonetę hé erıhtł'é goghǫchú gha gorızhǫ gha. Edıre Ministry sı̨ k'ola Dene náowéré ts'ę ası̨ ?éhda k'ola ts'ę́ k'áogewe gha. Enákeke gogha, dene ke gogha, ejǫ; náots'eye, dagowe, erıhtł'é dene ghǫ yágerítł'é, erıhtł'échú yágerítł'é, ékanı̨ areyǫné k'ola ts'ę́ k'áogewe gha.

Areyǫné Denewá kedé gha eratł'é hegút'á.

Dene ts'ęné, denewá ke Ministry k'e négǫzha sı̨ dene kede łǫ ?ehch'ákára?a sı̨ dánı̨ t'á kede ts'eretł'é sı̨ łáat'e zǫ ts'ehtsı̨ wołnę gha edegenéhdzá hé gots'ę ekút'í yeghálageda gha. Edıre ségele gha dene kágonéta nı̨dé ?ǫhdá ke, kǫ́tah gots'ę dene ke ełezí eghálagudá gháré ekút'í beghálaudá sı̨ kéonugwı gedı t'á kede gehtsı̨. Eyu beghǫ enagǫt'e tł'ą́ą nı̨dé Dene ke, yet'á egeretł'é, yek'e gogede, ékanı̨ beghálaeda sı̨ suré gúchá beghálaeda kéonúgwı gha.

Dene gháonetę ghǫ.

Dene kedé ghǫ kede kágenéta (Language Task Force) gha kǫ́tah areyǫné k'egıadé gots'ę dene łǫ gots'ę́ gogıdé gots'ę ékagógedı. Dene kedé sı̨ erıhtł'ékǫ́ ts'ǫ́dane ke yet'á le nı̨dé yeghǫ gogháonetę gha gó?ǫ gókedı. Eyu t'á kǫ́tah gots'ę dene ke ékagóhdı t'á, yeghǫ kede gehtsı̨. Edıre ts'ǫ́dane gogházonetę sı̨, dene k'ę́ k'ola, gots'ę mǫ́lawá kedé héle nı̨dé mǫ́la kedé hé t'á goghánutę gedı. Eyu k'é ta ékagıla nı̨dé ts'ǫ́dane ede?erıhtł'é łítǫ ghǫ enaot'ę́ nı̨dé, dúle kede náke t'á godo gha dúle sǫ́ǫnı̨ gedı. Ékanı̨ nı̨dé

edúhda nę́nę́ k'e sı̨ı̨, nǫdé ts'ę́ nıdé denewa ts'ę, enákeke ts'ę dene kára↗a sı̨ı̨ kedé náke t'á dene gı̨ı̨ gha, gots'ę ejǫ Elígu nę́nę (N.W.T.) sı̨ı̨ nǫdé ts'ę́ nıdé edahxǫ areyǫné dene ts'ıı̨ı̨ sı̨ı̨ gokedé náke t'á dene holé gha dúle sǫ́ǫnı̨ gedı kede gehtsı̨. Ékanı̨ nıdé k'ola, dene kede t'á ts'ǫ́dane gogháonetę gots'ę dene náowéré, dánı̨ dene edegoredı, ékanı̨, ayu dene gha bet'áore↗á sı̨ı̨ ts'ǫ́dane yeghǫ goghágunutę gha. Honę́nǫ xae, were t'ı́ ékagǫ́ht'e gha dúle sǫ́ǫnı̨ gedı kede gehtsı̨. Kede ghǫ kede kágenéta (Language Task Force) gı̨ı̨ sı̨ı̨ ékanı̨ nıdé ts'ǫ́dane areyǫné hıdó yet'á edenıtǫ gha dúle sǫ́ǫnı̨ hagenıwę. Eyu hé k'ola gots'ę ejǫ Elígu nę́nę́ (N.W.T.) gogha erıhtl'ékǫ́ ts'ǫ́dane at'ı̨ gha, Ts'ǫ́dane gháonetę ts'ę́ k'áogewe gı̨ı̨ (Department of Education) sı̨ı̨, gogha kede gehtsı̨. Eyu t'á kede gha kede kágenéta (Language Task Force) sı̨ı̨, eyu ts'ǫ́dane erıhtl'ékǫ́ at'ı̨ gha kede holé sı̨ı̨ yelǫ́ nagerutl'é, gots'ę Dene kede hé, Enákeke gokedé t'á ts'ǫ́dane goghágunutę rudí gedı. Ékanı̨ nıdé ts'ǫ́dane genetsélé t'ı́ dekedé t'á gogháonetę t'á, nǫdé ts'ę́ kede náke t'á dene gı̨ı̨ agede gha dúle sǫ́ǫnı̨ gedı. Ékanı̨ nıdé k'ola ↗e↗á láanı̨ hohlé ǫt'e t'á, ye kǫ́tah góla amı̨ı̨ sezha ke dene k'ę́ goghágunutę hagenıwę nıdé dúle erıhtl'é kǫ́ gokedé t'á gogháonetę gha. Eyu ékagǫ́ht'e ts'ę́h↗ǫné edıre kede sı̨ı̨ belǫ nats'erutl'é gedı. Eyu t'á edıre Ministry gogéhtsı̨ nıdé, kǫ́tah ts'ę dene erıhtl'ékǫ́ gogha kede gehtsı̨ gha gok'egeréhkw'ı, hé gots'ę edıre Ministry sı̨ı̨ ekezí eghálageda t'á ts'ǫ́dane ke areyǫné ayu ghǫ gogháнutę gedı sı̨ı̨ gok'é gó↗ǫ gha.

Ye kǫ́tah yágonıchá yágóla sı̨ı̨, mǫ́la tah agǫ́ht'e t'á, mǫ́la kedé sı̨ı̨ t'á ts'ǫ́dane ke ghágogenehtę gha, ékanı̨ kúlú, denewá hé gots'ę enákeke hé gozha lǫ gohé erıhtl'é kǫ́ at'ı̨ nıdé, gogha k'ola gokedé t'á goghágonetę gha dúle.

Gots'ę k'achu kede łée nagehtsı̨ sı̨ı̨ ts'ǫ́dane ke erıhtl'é kǫ́ at'ı̨, de↗erıhtl'é honę́nǫ héogenıhwhı ekúhye nıdé, erıhtl'é kǫ́ goghágonetę sı̨ı̨, gogha łak'eozhe láot'é gedı. Ékanı̨ nıdé ts'ǫ́dane amı̨ı̨ dekedé t'á beghá — gonetę hı̨ı̨ sı̨ı̨ dekedé t'ı́ t'á gogháнagonetę gha. Gots'ę ts'ǫ́dane amı̨ı̨ mǫ́la kedé t'á zǫ beghá gonétę sı̨ı̨, ededınę k'ola dekedé t'á láanı̨ zǫ t'á beghágonetę gha. Ékanı̨ kúlú ayíı goghágonetę sı̨ı̨, edúhdá nę k'é dágot'ı̨, dene náowéré, gokedé, goy .t'ı̨, gots'ę ejǫ dánı̨ dene náde, ékaní godąąnéht'é gha gedı.

Gots'ę k'achu kede łée nagehtsı̨ sı̨ı̨ dene nıchá erıhtl'é kǫ́ aget'ı̨ sı̨ı̨, dekedé geretl'é hé gots'ę yek'e gogudé hé k'ola goghágunutę gedı kede gehtsı̨.

Elígu nęnę gots'ę nęts'ę k'áowe gotah.

Kede ghǫ kede kágenétá (Language Task Force) sı̨ı̨ ejǫ dene gha nęts'ę́ k'áowe gı̨ı̨ sı̨ı̨ nǫdé ts'ę́ nıdé, denewa ke, mǫ́lawa ke, enákeke, gots'ę mǫ́la ke sı̨ı̨ gokedé t'á dene ke ts'ę eghálageda gha gó↗ǫ. Eyu t'á ékagǫ́ht'e gha nıdé, nęts'ę́ k'áogewe gı̨ı̨ sı̨ı̨ dechılekú ke gonı↗egerętl'é nıdé, ǫdúhye denewá kedé hé gots'ę enákeke gokedé t'á eghálageda gha bet'áré↗á sı̨ı̨, ékanı̨ dene kedé náke t'á gode kágeneta gha gó↗ǫ. Gots'ę hıdúh nęts'ę́ k'áowe (N.W.T. Government) chılekú gı̨ı̨ k'ǫne eghálaeda k'e geréhkw'ı nıdé, dene kedé le nıdé enake ke gokedé xáré yeghá edegenetę gha, eyu ts'ę́ nęts'ę́ káowe goh↗a gha gó↗ǫ gedí kede gehtsı̨.

Gots'ę́ ası̨ı̨ hǫǫyíı bet'á dene kedé t'á agot'ı̨ sı̨ı̨ areyǫné gok'é tá agenıwę hé gots'ę wáe ekagóot'é genıwę. Eyu t'á dene ↗éhda sı̨ı̨ ékagógedı haılé k'éta hagenıwę. Denewá hé got'ę enákeke gokedé t'á nęní ts'uzı, k'ola gedı. Gots'ę areyǫné gokedé t'á erıhtl'é hohlé areyǫné łáanı̨ kǫ́ goyı łéohzhe gedı. Dene hé gots'ę enákeke gots'ę whá ası̨ı̨ zhǫą, ası̨ı̨ whá bek'éts'edí gha k'ola gogha whane kǫ́ gó↗ǫ goyu léhzha nıdé nezǫ gha gedí kede gehtsı̨.

Elígu nęnę k'e gots'ę Nęts'ę́ K'áowe Go↗ıhch'á.

Kede gha kede kágenéta (Language Task Force) sı̨ı̨, gowere Elágenıt'a got'ınę ke kede gehtsı̨ gots'ę, dene ke mǫ́la k'ę́ gokedé le elágenıt'á t'á k'énadegenedé sı̨ı̨, asąą agújá nıdé, dágude sı̨ı̨ ekagóts'edı gha gogha horíla. Eyu t'á dene kedé t'á elágenıt'á k'e dene k'edenedé ts'ę́ gogede nıdé nezǫ gha gedı kede gehtsı̨ haılé. Eyu t'á dene ke kede gha kede kágenéta sı̨ı̨ ededınę k'ola ékaıt'é nıdé nezǫ gha gedı. Gots'ę ejǫ Elígu nę́nę́ gogha nets'ę́ k'áowe gı̨ı̨ sı̨ı̨, Federal Government gochılekú ke dúhdá dene nę́nę́ k'e eghálageda sı̨ı̨ wáe dene kedé t'á zǫ agut'ı̨ gha Ehgú nę́nę́ gots'ę́ nets'ę́ k'áowe gı̨ı̨ ekagógerudí k'ola gedí kede gehtsı̨. Gots'ę areyǫné dene ts'ę kede kágenéta gha k'énadegenadé ekúu sı̨ı̨ dene łǫ k'ola ékagǫ́hdı haılé. Ejǫ television ékanı̨ gha erıhtl'échu náeda yágihtsí sı̨ı̨, dene kedé t'á agehǫı chóle t'á ası̨ı̨ dúle, radio ékanı̨ k'ola k'e aget'ı̨ nıdé dene kede hé gots'ę gonáowere t'á dene hé gogede nıdé nezǫ gha gógerıdí. Eyu t'á ekaot'é gedı yeghǫ k'ola kede gehtsı̨.

Gots'ę ye dene ke whane sǫ́ba geretsı̨ gha edegha eghálageda sı̨ı̨, zhúkǫ́ ékanı̨ yágogéhla sı̨ı̨, dene ↗éhtare ékanı̨ gha eghálageda sı̨ı̨ dene kede t'á gokede. Kúlú go↗ǫ chóle. Eyu t'á eyu ghǫ k'ola kede gehtsı̨ gots'ę ejǫ dechıla gha nęts'ę́ k'áowe gı̨ı̨ ékanı̨ dene edegha sǫ́ba geretsı̨ gha eghálageda sı̨ı̨ denewá kedé t'á agut'ı̨ gha ékagógerudí gedı yeghǫ kede gehtsı̨.

Dáné Kede t'á eghálagudá.

Dene kedé gha kede kágenéta (Language Task Force) sų, ełaot'e kede besenįya?ętį gha sų, sáaréhwha gots'ę goghagogénı?ǫ. Edıre areyǫné kede ghǫ kede gehtsı sų, ?ehdáa sų dúle ekúu t'í yek'étagoge?á gha dúle sų ekúu t'í ékagıá nıdé nezǫ gha gedı. Gots'ę dúhdáa denewá ke nádé ts'ęnę sų ekúu t'í, denewa kedé ts'erutł'é gha sų, ekút'í yesénįdagedénıh?ǫ nıdé nezǫ gha gedı. Gots'ę kede ekaot'é gedı yeghǫ kede gehtsı sų, hıdóó honęnǫ xaı nıdé, areyǫné ékaot'é gedı sų bek'étagorukw'e gha, yeghǫ kede gehtsı.

Eyu hé k'ola gots'ę, kede gehtsı ekúu sų ékagedı. Asų ?ehdáa beghǫ kede wítsıle kúlú dúle dene ke t'ı, dúle whane kúlú, xáre yek'e eghálageda gha dúle gedı. Gots'ę yé ?ehdáa kǫ́tah góla sų dúle xáre, ek'élu nı?á gha erıhtł'é keerí?a ékaıt'e sų, dúle xáre dene k'ę́ hé gots'ę mǫ́la k'ę́ geretł'é gha dúle gedı. Gots'ę hıdó gogha dekedé k'égudí gha sų dene dekǫ́ goyu gots'ę kǫ́tah aget'ı nıdé dekedé sų godąarę́ht'e t'á gogedı nıdé nezǫ gha gedı kede gehtsı.

Executive Summary
(Loucheux)

Jıı dınju zhuh gınjık eenjıt dınju gwıtr'ıt t'ugugwahah-?yıaa Government of the N.W.T. gudugwıdjıltsheu. Nıts'oo duulee nakhwa gınjık t'anahdaadhaa, akoo nıts'oo duulee gwınzu vızhıt gıhudıkhyaa ts'at chan vızhıt edınndıtl'oo, akohts'at chan edınehtl'eh kak vızhıt gıhudıkhyaa, vıtjıh au k'anugwıdaadhat geenjıt. Jıı nekhwekank'ıt tthak gwızhıt natshudıdałt ts'at meetıng tr'ahtsu, chan nudıjah ts'at azhık chan geenjıt gınudıkhu. Yellowknıfe gwızhıt chan, dınju zhuh gınjık eenjıt gwıtr'ıt t'ugwah?ın kat, au chan Ga?oonahtan kat chan ładhaajıł. Ts'at azhık chan gwıncl'oh geenjıt gudakhe?. Radıo zhıt chan geenjıt gınudıkhuh. Government eenjıt gwıtr'ıt t'ugwah?ın kat chan guuts'at gınudıkhu. Jıı datthak danakhwetr'ahnuu, au datthak nihkhe? nudılu, au ts'at government leader veenjıt gwıdınıdhudıtl'oo.Au edınehtl'eh dhaatsaih. Gwık'ughe', duulee nakhwo gınjık tr'anadaadhaa eenjıt. Jıı nakhwo kau k'ıt gwızhıt ret oonjıt gınjık ts'at chan French gınjık, nakhwegınjık heelaa, government nuh. Au eenjıt nuhkhwunt'eh, nakhwot dınju zhuh gınjık au nuh khwunt'eh, nakhwogınjık teelah gıdınuu, au eenjıt jıı edınehtl'eh dhaatsaih.

Official Status

Jıı Offıcıal Status gwınuu rıt, law zhıt nihh? ehjuk ts'at gınji? nılu dıtr'ahnuu. Offıcıal oonjıt ts'at French gınjık zhıt tr'ıgunkhu dai? rah edınehtl'eh tthak chan vızhıt gwıdınıdhatl'oo, ts'at jıı utr'oodahkat dai? chan vızhıt tr'ıgunkhu ts'at au tthak gwıdınıdhatl'oo, au t'ah offıcıal gwınuu, t'ıgwınuu, ts'at gwıtr'ıt gwızhıt chan vızhıt tr'ıgunkhu, utr'oodahkat tthak vızhıt dugınjık zhıt t'ıgwınuu, au t'ah offıcıal status gwınuu, t'ıgwınuu. Jıı vıgwıdjıltsheu kat rah, akoo dıgınuu rah, jıı law edınehtl'ee tthak łehtugdehdıhłah. Au guk'ughe? offıcıal status, jıı dınju zhuh gınjık zhıt gweheelaa jıh, t'ehshıt gwıdaatl'oo jıdınuu. Tseedhoh leu vıts'at tr'ahnaajaa. Jıı Legislatıve Assembly guuedınehtl'ee tthak chan łehtugdehdıhłah. Au jıı vıgwıdjıltsheu kat rıt gwıncl'oo geenjıt gugunkhu ts'at nekhwegınjık zhıt juk akoo dıhndı?yıah kwaa gınuu Yeendo t'at duulee akoo au edınehtl'ee kat tthak łehtugdehdıhłah, gwıt juk t'ehshıt gugoontru.

Juk gudugwıdjıltsheu kat, au rah akoo dıgınuu. Jıı kank'ıt gwıtsal gwızhıt. au juk au tseedhoh jıı nekhwegınjık eenjıt khe? nıtr'ınunlu, au juk kank'ıt gwıtsal kat, au gweyeendoo gwızhıt geenjıt gwıtr'ıt T'ugugwahaa?yıaa gınuu. Gwat chan jıı gudugwıdjıltsheu akoo dıgınuu. 10 years gwundoo jıh, jıı kank'ıt gwıtsal gwızhıt kat tthak chan jıı utr'oodahkat Zheh chan jıı Socıal Servıces, Welfare gwıts'an tr'ahtsu kat, ts'at jıı Legislatıve Assembly gwızhıt, ts'at jıı tseedhoh dhudlu katr'anahtu dant chan gwızhıt, ts'at Tr'ıgunkhu Zheh gwızhıt, au tthak gwızhıt nekhwegınjık zhıt nakhwots'at tr'ıtr'ınjıh jıh, geenjıt gınuu. Au gwıts'at au tseedhoh vıt'agwıdahch'yaa jıdınuu, ts'at au gwızhıt rıt, yeendo duulee nakhwotr'ınnın kat chan gwınzu nakhwogınjık zhıt gugunkhu ts'at nakhwo anjoo kat chan guuts'at tr'ıgweheendal ts'at nıtjın office, akoo dugoonch'uu nıdıdjah, jıı chan azhık gwızhıt chan tr'uguhu?deetth'ak ts'at chan gwınzu guuts'at tr'ıgheendal. Au geenjıt gwıntl'oo gınudıkhu. Jıı tseedhoh jıı edınehtl'eh kak łehtugdehdıhłah jıh tseedhoh gwıntshu gwıts'at hanımjah. Au duulee yeendoo jıh, akoo dugwıdeheedı?yıaa. Juk, au kank'ıt gwıtsal dant gwızhıt vah gwıtr'ıt t'ugwahaa?yıaa jıh jıdınuu.

New Institutions

Jıı dinju zhuh kat rah dıgıgınjık eenjıt gwıtr'ıt t'ugugwahah?yıaa ts'at dıgıgınjık k'ahmatsaa. Jıı vıgwıdjıltsheu kat, akoo dıgınuu. Jıı government rıt duuyeh nakhweenjıt akoo dıgıdı?ın, duuyeh nakhwogınjık eenjıt gwıtr'ıt t'ugwah?ın. Zhuh rah oonjıt kat duyeenjıt k'akwahdaadhat gunin, ts'at

akoo ju vigwidjiltseu kat akoo digwinuu rah dinju neekau, ju ginjih eenjit k'agwahdaadhat giniidhan. Ihłee chan, dinju zhuh heelah, ihłee chan eneekau. Ts'at ju dinju neekau rit, 5 years gahdhok azhik t'igiheech'yaa. Ju government ju edinehtl'eh veenjit niizih jih, ju dinju neekau agagwahahʔyiah. Ju dinju neekau Legislative Assembly dinju zhuh ts'at eneekau kat, au azhik guudu, au rah ju dinju neekau azhik nigiheelaa ts'at ju dinju eenjit dinju neekau giinlu, au rit, zhit gwaʔan nitjin gwitr'it t'ugwaaʔin tthak gwizhit gwik'andehgahniatiah, ts'at nits'oo ts'at ju dinju zhuh ginjik hah gwitr'it t'ugwaaʔin tthak gwik'andehgahniatiah. Ełts'ik Zheh goonlu gwaʔan dant, duulee nihdehtr'ahʔoh ts'at "at'alee, zhit dant łeet'ehdehdeelah lee hoʔin?" gehdeenjah. Au łeet'ehdehdeelah gidinʔin kwah jih, "jaadee, akoo dohch'uh?" gehdeenjah. Ju edinehtl'ee, government akoo dinuu, ju łeet'ehdehdeelah azhik heedaa ginuu.

Au zhik akoo dugoonch'uh kwah jih, ju dinju kat rit, Legislative Assembly ts'at akoo dahdeenjah. Au azhik dant, "jaadee juu dugoonch'uu?" gehdeenjah. Au guk'ughеʔ, duulee khant gwinzu azhik nakhweenjit rsugugweheehaa ts'at au guk'ughеʔ nitjin gwa'an gwitr'it t'ugwaaʔin tthak gwizhit rit, nakhweginjik zhit gwinzu nakhwots'at tr'igiheekhyah ts'at gwinzu gwehdiditth'ak ts'at nekhwiint'eh chan, duulee gwinzu nakhweginjik zhit guuts'at giniidikhu. Au guk'ughеʔ rit nekhweginjik zhit gwinzu chan nugihidikhyaa gweheelaa. Ts'at chan ju vigwidjiltsheu kat chan akoo government digahnuu, ju yeenoo tthak rit oonjit kat rih nakhweenjit k'idugwidaadhat gunlu.

Au łoo dinju zhuh gidjutth'ak ginlih kwah ts'at nits'oo de, itgidjutth'ak kwaa goozhik nakhwots'at tr'igiheendal, ginuu. Gwat ju juk Department k'eejit nutr'igohtsaʔ, ju vigwidjiltsheu kat ginuu. Au tshid nilu, au t'at dinju zhuh goo eneekau ginjik hadeetth'ak. Au geenjit Minister heelah. Au geenjit tshid heelah. Au guk'ughеʔ rit au geenjit tshid nilu, au diginjik ah dindaih jih, guk'ughеʔ ginjih uzhu tthak geenjit chan naheedhat. Ju Minister rah, ju geenjit heelaa, au rit Legislative Assembly gwizhit eneekau kat ts'at dinju zhuh kat chan guu M.L.A.'s kat, ju t'at geenjit tshid giheelaa ginuh ts'at au judin giniidhan au azhik tshid nigiheelaa. Au tshid vit'eh rah, Council neekau gweheelah, ihłee chan dinju zhuh Council, ts'at uzhu chan eneekau kat. Au kat rit 7 members gukak hadeech'yah. Dinju Zhuh kat M.L.A. dinju zhuh kat tik, au Legislative Assembly gwits'at au board kak giheedah. Ts'at chan kauk'it gwitsal gwitugwinaanch'uu ts'at juu viginjik, au diginjik ah dindau, ihłee chan Band Council, akoo Regional Council, akoo Settlement Council kat, judin giniidhan, au chan digih M.L.A. akoo digihaanjah, ts'at au chan juu niidhan au chan au board kak nahahtshyah. Juhts'ansts'at duulee nakhweenjit nekhweginjik zhit gwitr'it t'ugwaaʔin jih, gweheezah jiidinuu. Ts'at chan, au eneekau council ts'au akoo dugiheediʔyiah. Ju guk'ughеʔ duulee khant nekhwoginjik eenjit gwitr'it t'ugwahaaʔyiah niidadhan. Au geenjit juhts'ants'at, government vits'at tr'iginkhu. Ju Minister k'eejit ts'at department k'eejit, au gwit'eh rah, ju nekhweginjik zhit geʔtr'uunahtan kat, azhik teacher training gidiʔinʔ daiʔ, au department gwizhit chan gweheelah jiidinuu. Ts'at ju łeet'ehdehdeelah kat chan, au azhik dant gugootr' oohanahtan.

Ju department gwizhit chan, jidu dinginjik zhit gehtr'oonahtan, aadzoo, akoo gwinduk ts'at jidu edinehtl'eh dinginjik zhit gwidimidhatl'oh ts'at artists kat chan, au kat tthak ju department t'eh t'igiheech'yah, ts'at au guk'ughеʔ rit, tthak nihkhah gwitr'it t'ugugwaaʔin jih, khant geenjit nekhweginjik geenjit gweheezah gwinuh.

Standardizing The Dene Writing Systems

Ju k'eejit Ministry vit'eh rah chan nits'oo atr'adantl'oo eenjit gwitr'it t'ugwahaʔyiaa. Eneekau kat rit, igidantl'oh ts'at au syllabics k'yuu agadantl'oo ts'at tthak duulee gukat gunkhu. Au guuk'it dinju zhuh ginjik eenjit nihk'it etr'ehdineetl'oo eenjit gwitr'it t'ugwahaaʔyiah, ts'at au łoo nitjin gwaʔan dinju zhuh ginjik łoo nihk'it giheekhyaa, au eenjit t'igwinuh kwah, gwat nihk'it guhadantl'oo eenjit. Gwitr'it gwintshu gweheelaa. Anjoo kat chan dits'at tr'igiheendal ts'at judin azhit gwaʔan kauk'it anaanch'uu dant, judin dinginjik gwinzu ah dindau, chan duulee yadantl'oo, au tthak, nihkhah gwitr'it t'ugwahaaʔyiah ts'at ju Dene Council t'eh, au geenjit gwitr'it gwitchoo t'ugwahaaʔyiah. Ts'at ju nihk'it atr'ehdeneetl'oh, au guk'ughеʔ duulee yeendit Chipewyan dinginjik edinuutl'oh jih, chan yehdit Aklavik dant dinju zhuh kat, duulee yakak giheekhyah. Au eenjit chan gwitr'it gwitchoo gwahaatsah.

Education

Jı vıgwıdjıltsheı kat rah akoo dıgınuu. Jı Gehtr'onahtan Zheh gwızhıt school chan ts'at Educatıon Department hah, gwıyeendoo t'at gwıtr'ıt gwıtchoo gugweheedı?yıaa jı nakhwogınjık agoonahtan eenjıt, ts'at jı vıgwıdjıtlsheı kat akoo dıgınuu rah, jı nakhwogınjık zhıt gwıncl'oo gehtr'oonahtan gınuh.

Gwınzıh nekhwegınjık zhıt gatr'oonahtan jıh, Grade 9 gwındoo t'at aı tr'ınnın kat t'at duulee dınjı zhuh chan gwınzı gehdeetth'ak ts'at gızhıt gehdıneetl'oo ts'at chan gızhıt gıheekhyah, ts'at chan oonjıt k'yuu chan gwınzı gigıheekhyah, gwat French gınıdhan jıh, aı chan akoo dugweheech'yaa. Jı vıwıdjıtlsheı kat rah akoo dıgınuu. Educatıon Act juk nılı, etjook nutr'ıdınuutl'o? gınuu. Aı akoo dugwıdızhık jıh t'at jı kaı k'ıt gwıtsal gwızhıt rah, nıts'oh ts'at nakhwetr'ınnın kat gatr'uunahtan, aı geenjıt duulee geenjıt juuts'ansts'at gugoonahtan gehdeenjah. Ts'at Local Educatıon Authorıtıes kat chan, Board of Educatıon aı kat tthak duulee juuts'ansts'at nekhwetr'ınnın kat gootr'uunohtan? gehdeenjah, aı guutr'oohoodhohch'aı. Jı akoo dugwıdızhık jıh, rıt nıtjın kaık'ıt gwıtsal dant rıt, jı juk nakhwetr'ınnın getr'uunahtan kat, nıts'oo gwıdındaı?, yeenoo gwıdındaı?, nıts'oo khyah t'aa?ın?, nıts'oo łuk kaıdı?ın?, aı tthak gugootr'oonahtan? jıh, aı dıgınjık zhıt gugootr'oonahtan? jıh t'at, yeendoo tthak, nıtjın gwıts'at tr'ıgınınjıl, nakhwatr'ınnın kat gahgıheedındaıh. Aı guk'ıghe? t'at gwıyeendoo ts'at dınjı nızı gıheelaa nıdıdhan. Aı ts'at chan, jı Ge?oonahtan kat chan duulee guuveenjıt edınehtl'ee nızı tr'ahtsı, nıts'oo ts'at jı gwıdındaı?, ts'at nıts'oo yeendoo tthak gugweheendaı, aı k'ıt edınehtl'ee tugıltsaıh.

T'atchan, jı kaık'ıt gwıtchoo gwızhıt school gwızhıt chan t'ehee duulee nakhwegınjık zhıt gehtr'uunahtan jıh, nıdadhan. Aı chan duulee t'ehee geenjıt gwıtr'ıt t'ugwahaa?yıaa. Ts'at jı kaı k'ıt gwıtchoo gwızhıt school gwızhıt chan t'ehee t'at duulee dıgınjık zhıt getr'uunahtan. Jı yeenoo daı?, nıts'oo gwınıdhat, ts'at juk nıts'oo gweedhaa, aı tthak duulee dıgınjık zhıt gehtr'uunahtan t'ugoonch'uh. Aı geenjıt chan akoo dugwıheedı?yıaa, jı vıgwıdjıltsheı kat akoo dıgınuu.

Jı vıgwıdjıltsheı kat chan akoo dıgınuu. Adult Educatıon Programs chan goodlıh chan gınuh. Aı chan gwıncl'oh t'ehee geenjıt gwıtr'ıt gwıhaatsah, ts'at jı t'at aı yo?ghwan k'eejıt kat eenjıt. T'ah ıgıdjıtth'ak goo gigıheekhyah guuveenjıt gugoontrıh, aı guuveenjıt chan duuleh anjoo educatıon class, language eenjıt, tr'ahahtsaa gınuu, aı guk'ıghe? dıgıgınjık zhıt nugıgıheekhyah.

Within the Government of the NWT

Jı vıgwıdjıltsheı kat rıt akoo dıgınuu. Jı government zhıt gwıtr'ıt t'ugwah?ın kat, oonjıt gwıtr'ıt t'ugwah?ın kat, dınjı zhuh, eneekaı, judın government zhıt gwıtr'ıt t'ugwah?ın kat, akoo dıgınuu kat, dınjı zhuh gınjık ıhłat guunjıh guutr'ahnuh. Aı guk'ıghe? nıtjın gwıtr'ıt t'ugugwah?ın azhık dant, jıdı gınjıh zhıt tr'ıgınkhı gehdeetth'ak, aı guk'ıghe? nakhweenjıt gwınzı gwıtr'ıt t'ugugwahah?yıaa. Jı vıgwıdjıltsheı kat akoo dıgınuu. Jı kank'ıt, jı gwıdı? nakhwokank'ıt, aı tr'oochıt uurı? gwıts'an tr'ełtsaı, dınjı zhuh uurı? kat, aı chan akoo danugwaheech'yah ts'at dınjı uurı? aı gwıts'an tr'ahahtsaa gınuu. Ts' at jı nıtjın edınehtl'eh gwızhıt katr'anahtı, ts'at ıtjuch'ı shık gwızhıt katr'anahtı zheh, museum, lıbrarıes, aı gwızhıt tthak geenjıt dıgınjık zhıt gwıdınıdhatl'oh jıh gwınuu. Aı t'at jı museums jıdı dhıdlı, aı dınjı zhuh k'yuu gwızhıt, "jı t'at jı t'ınch'uh" akoo ts'at chan, "jı t'ınch'uh", jı t'at nıts'oo juu vah gwıtr'ıt t'ugwaa?ın, akoo t'ugweheech'yah, aı guk'ıghe? t'at dınjı kat tthak gahgıheedındaıh, ts'at aı gınjıh zhıt chan duulee guukak gıgınkhı, ts'at aı guk'ıghe? chan dıgıgınjık duuleh nuguuheendal.

Jı government gwızhıt gwıtr'ıt kat, jı gwıtr'ıt, dınjı zhuh kat dıgıgınjık ah dındaıh ts'at jı gwıtr'ıt gwıts'at dıgıgınjık dugudahch'uh jıh, aı guk'ıghe? chan gwınzı dıgıgınjık nuguuheendal, ts'at gwınzı chan dıgwıtr'ıt gwınzı t'ugugwahah?yıaa, aı geenjıt chan gıgınkhı.

Outside the Government of the NWT

Jı vıgwıdjıltsheı chan akoo dıgınuu. Aı aırplane kak, ts'at nıtjın nahtr'ahdıdal kak, azhık chan dıgınjık ah gahgwıdındaıh jıh gwınuu. Aı edınehtl'ee rah, aırplane zhıt dhıdlı, aı chan dıgınjık zhıt gwıdınıdhatl'oo jıh gweeheezaa. Jı oonjıt gınjık chan ts'at French gınjık hah, aı edınehtl'ee kak aı edınehtl'eh kak adaıh hee gwıdınıdhatl'oh ts'at akoo ts'ants'at nekhwınt'eh nekhwee dınjı zhuh gınjık gwıdınıdıtl'oh jıh gweeheezah.

Jıı vıgwıdjıltsheu kat chan akoo dıgınuu. Jıı radıo, T.V. ts'at edınehtl'ee kak chan, gwıyeendoo ts'at dınjıı zhuh k'yuu, dınjıı zhuh gınjık gwıyeendo ts'at tr'ahdeetth'ak ts'at aachın tr'ahaaʔyıaa gınuu.

Aıı airplane kak chan, aıı tr'ınjoo kat chan dıts'at gıgınkhıı daıʔ dıts'at nugwahtsuh, chan guutr'ıdjıtth'ak kwah ts'at aıı chan jıı chan akoo dıgınuu, duulee tape kak dıgınjık zhıt aıı nıtr'ınlıı, aıı guk'ıghеʔ chan guutr'ehdeetth'ak. Dugwınuu ts'at gahgwıheedındıah.

Implementation

Jıı vıgwıdjıltsheu akoo dıgınuu. Jıı jıdıı akoo dugwıdıheedıʔyıaa tthak government eenjıt gwıdınıdhıdıtl'oh. Aıı juk gwıts'at geenjıt gwıtr'ıt gweedıʔınʔ gınuh. Yeendoʔ 10 years gwıts'at, dugwahntshıı gwıtr'ıt t'ıtr'ıgwahʔınʔ jıh, gweeheezaa gwınuh. Juk drın gwıts'at yeendoo geenjıt gwıtr'ıt t'ugweheeʔyıah. Jıı natr'ahdahʔoo geenjıt street sıgns aıı geenjıt duuleh zhıt dıgınjık zhıt gwıdınıdaatl'oh. Aıı łoo hah geenjıt tseedhoh tr'ahnıajah t'ugoonch'uh kwah. Aıı akoo dugoonch'uh dant, juk gwıts'at duulee dıgınjık zhıt tr'ıgwıdıntl'oh ts'at chan dıgınjık zhıt tr'ıguurıı, ts'at juk gwıts'at chan nakhwo zheh gwızhıt nakhwegınjık k'yuu gınohkhıı. Nakhwetr'ının kat ts'at gınohkhıı ts'at nıtjın zhıt gwaʔan natohghwodal tthak, nıhnooʔınʔ daıʔ, nakhwogınjık zhıt nıhts'at gınohkhıı. Aıı guk'ıgheʔ t'et nakhwogınjık khant tl'anahdaadhal.

Members of the Task Force on Aboriginal Languages and support staff at meeting in October, 1985.

I. Introduction

"Like many people, I had been led to believe that our race was fighting a losing battle to the advancing modern way of living....that the southern-based education was the only worthwhile knowledge to pursue because it ensured my survival in the wage economy. Time and experience, however, has taught me that the present education system does not necessarily guarantee the quality of life for individuals or society."
(Ernie Lennie, Yellowknife)

i. Aboriginal Languages in the NWT

For much of the history of the Northwest Territories, English and French have been the dominant languages of government and the schools, even though the Inuit language and the Athapaskan or Dene languages have been the languages of most people living in the NWT.

From the time of the early missionaries, who often felt that teaching English was synonymous with saving souls, to the government schools, which emphasized learning English in order to get ahead in the "modern" society, aboriginal people have been under pressure directly and indirectly to learn and speak English.

Only in the past decade have aboriginal people become fully aware of the impact this loss of language has had on themselves, their culture and their society.

This growing awareness turned to anger when the Government of Canada decided, in 1982, to make sure that the Northwest Territories and Yukon were operating in both of Canada's official languages, English and French. A bill to amend the Northwest Territories Act, the NWT's "constitution", was introduced in Parliament.

The Government of the NWT negotiated a compromise with Ottawa. It would introduce an Official Languages Act in the Legislative Assembly, indicating that English and French were official languages but also recognizing the aboriginal languages of the Northwest Territories – Inuktitut, Dogrib, North and South Slavey, Chipewyan, Cree, and Loucheux – as official aboriginal languages. The federal government would provide $16 million to develop and promote aboriginal languages, and also would pay for the provision of services in French.

Many people in the North were unhappy that the aboriginal languages were not put on an equal footing with English and French. They wanted the aboriginal languages to be official languages of the Northwest Territories as well.

The Government of the NWT recognized that the enactment of the Official Languages legislation was only a first step. In 1984, the Task Force on Aboriginal Languages was created.

"I'd just like to say....that it is very seldom that we come up to a panel like this. In the past, we have always been facing other people but I'm really proud to say that it's good to see you people sitting up there as a panel on a very important issue." (Inuvik hearing)

ii. The Task Force on Aboriginal Languages

The Task Force, made up of three Inuit and three Dene representatives, each of them with extensive aboriginal language experience and expertise, was asked to make recommendations on the use, development and promotion of indigenous languages in the Northwest Territories.

The Task Force's terms of reference were:

1. To recommend on ways to improve and increase translation services to allow improved access to public services for native people whose first language is not English.

2. To advise on methods of establishing or improving training for jobs where a high level of language expertise is required. For example: teachers, interpreters, translators.

3. To advise on ways of increasing the employment of people who speak an officially recognized aboriginal language.

4. To make recommendations on research into the development, enhancement and promotion of aboriginal languages in the NWT including research into writing systems and other forms of communication.

5. To recommend a plan for establishing the aboriginal languages as official languages of the NWT.

6. To recommend on ways to promote the development of printed and oral materials in the officially recognized aboriginal languages of the NWT.

7. To make any other recommendations on the use and development of aboriginal languages in the NWT.

The Task Force was co-chaired by Fibbie Tatti of Fort Franklin and Edna Elias of Coppermine. Ms. Tatti, who holds a Bachelor of Education degree from the University of Saskatchewan, was an interpreter and land use researcher with the Dene Nation and has been a program specialist in Dene languages with the NWT Department of Education for the past seven years. Ms. Elias, a former teacher who does translation work, now is Mayor of Coppermine and President of the NWT Advisory Council on the Status of Women. Ms. Tatti chairs the Dene sector of the Task Force, while Ms. Elias chairs the Inuit sector.

The two other Dene members of the Task Force are Susan Look of Fort McPherson and Elizabeth (Sabet) Biscaye of Fort Resolution. Ms. Look, a Loucheux speaker who holds a degree in Health Care Organization management from the University of Ottawa, worked with the Department of Health before serving for three years as Executive Assistant to the Government Leader. Ms. Biscaye, originally from Rocher River near Fort Resolution, is a Chipewyan-speaking teacher who has been involved in Chipewyan language analysis and development work and currently is an interpreter for the Language Bureau.

The two other Inuit members of the Task Force are Jose Kusugak of Rankin Inlet, area manager for CBC Northern Service Kivalliq, who chaired the commission which standardized the Inuit writing systems and has taught the Inuit ways and language to both Inuit and non-natives; and Leena Evic Twerdin, originally from Pangnirtung, who is the Inuktitut Instructor and a specialist in language arts for the Inuktitut courses on the staff of the Eastern Arctic Teacher Education Program in Frobisher Bay. She taught at EATEP for three years before going to McGill University to obtain a Bachelor of Education degree, and has taught English as a second language for non-Inuit and assisted in training Inuit students in Inuit linguistics programs.

The Inuit members of the Task Force were named in September and the Dene members of the Task Force were appointed in October. They were asked to complete their report by January, but this deadline was subsequently extended to February.

The Task Force members travelled to the communities, holding public hearings, meetings and consultations, to find out what people wanted for their languages. They communicated their mandate through letters, personal conversations, open-line radio shows and interviews with radio and newspaper reporters. Comments were requested from most government departments, and meetings were held with officials of key departments.

Task Force members also held a number of internal workshops and meetings to discuss their findings and possible recommendations they could make to the government.

Carole and John Kay of Fort McPherson.

"Language is the means by which members of a society communicate and exchange information about their society. In surrendering its language, a society surrenders its capacity to plan for and control its own development." (Inuit Broadcasting Corporation)

II. The Meaning and State of Languages

i. The Meaning of Language

In its travels throughout the North, the Task Force has seen that the future of a language means many different things to different people.

To some, language is just a technical matter of attaching "words" to "things" which don't vary from language to language. Whether the mother of one's spouse is called one's mother-in-law, sakik or setsi, the relationship remains the same. The major task is to develop technically accurate systems of translating words from one language to another. Sometimes, these people question whether aboriginal languages are able to label efficiently the varied technical innovations of modern life.

But more often, and especially from the aboriginal people, the Task Force heard another understanding of the meaning and importance of language.

"It doesn't just mean being able to speak. It's knowing who I am that makes me that much more powerful, because language does that to you. It enables you to have power. The ability to communicate with both worlds is power; the ability to speak to history is power.

"So it gives me a backbone, like something inside of me that makes me very secure with me. And you only feel that backbone because you know where you come from, who you are.... It's the core of being a person, of being a Dene.

"So when you're talking about languages, you're talking about a whole structure of things, but you're talking about how I know who I am. That's what the stem of this language is.

"Language isn't just 'out there'. It is out there, but it's coming from somewhere, coming from within. It's the way you put yourself out there, out there in the world."

Another example: "In English, there's lots of cartoons and jokes about mother-in-laws, like, 'When my mother-in-law hangs out around the house, she really hangs out'. Or there are television programs, like Archie Bunker, where you're always told that people don't get along very well with their in-laws.

"But in Inuit culture, it's totally different. When I think of my sakik, I just feel so good. It's such a special relationship in Inuit culture, between a husband and his wife's mother. There's just total

Michael Jackson eating berries at Fort Good Hope.

respect for each other. I just can't think of her in English meanings as a mother-in-law.

"I wonder what will happen to that relationship if young Inuit start to think of it as mother-in-law, like in the jokes. You just can't use the same words, because it's just not the same in Inuit culture. There's no English word for it."

"A lot of the adults that went to the residential school have lost their language.... in order for parents to help their children along, you also have to consider adult education for the parents in the use of the aboriginal languages." (Bertha Allen, Inuvik)

Language -- the Lifeblood of a Culture

From this perspective, the words of a language are just the surface reflection of a unique view of the world, subtly created both by the language and the society through which the language is maintained and developed. It is a view of the world which can't be fully translated, depending for its maintenance on the language which creates and expresses it. This view of the world both forms the centre of one's own sense of self as well as the common social understanding of a group of people.

In this understanding of language, the language cannot be separated from the living culture from which it arises. The recognition of language is not just the recognition of a system of words, but of a unique perception of the world and of the peoples and societies which hold these perceptions.

Many people who told the Task Force to recommend greater recognition of the aboriginal languages understood their request as a request not just for recognition of languages, but for greater recognition and respect for the aboriginal cultures of the north. It is from this perspective that the Task Force on Aboriginal Languages has made its recommendations.

ii. State of the Inuit Language

Non-Inuit often assume that the Inuit have a single language used by everyone in the Arctic. That perception is only partially true.

It is true that the Inuit themselves standardized their writing systems in the early 1970's, and that 80 per cent of the Inuit language speakers throughout the NWT and in northern Quebec and Labrador can understand one another. Government produces many publications in Inuktitut as well as English, and Inuit land claims negotiators are seeking recognition of Inuktitut and English as official languages of Nunavut.

But while the writing system has been standardized to one syllabic and one Roman orthography, the spoken language differs clearly from one dialect to another. Much of what is commonly known as Inuktitut is actually written in the Baffin or Keewatin dialects. Far less material is available in dialects such as the Inuinnaqtun of the Kitikmeot region or the Inuvialuktun of the Western Arctic.

The language currently is changing at two levels. At one level, the dialects continue to change slightly from generation to generation, both in sound patterns and, as a result, in grammatical patterns. The Task Force was told by many Inuit, especially elders, that they do not want to lose the richness given to the

Inuit entertainer Charlie Panagoniak of Eskimo Point.

language by the existence of these varying dialects.

At another level, through improved communications technology, many young Inuit commonly modify their dialect when dealing with people from other areas. These modifications may eventually lead to the development of a standard dialect.

One analogy which is sometimes used to explain the relationship of dialects to language is that of English and the many accents of its speakers. For example, English as spoken in Scotland differs from that generally spoken in Canada. Not only are the accents different, but some words and phrases used in Scotland are not used in Canada. It may be difficult, sometimes even impossible, for someone used to "Canadian English" to understand what is being said by a Scot, even though both are speaking English.

No standard dialect currently exists or is universally acceptable, but a possible next step for the Inuit of the NWT, Greenland and Alaska may be the development of a common media dialect for use in the media, at meetings and in written work. Such a dialect would be useful to all Inuit, but would not mean that people would abandon their own unique dialects. While the Task Force supports international co-operation among all Inuit peoples, Canadian Inuit are coping successfully with the present diversity of dialects and the Task Force believes there is no need to force the issue of a standard dialect at this time.

iii. State of the Dene Languages

The situation of the Dene languages differs from that of the Inuit. The Dene languages are all members of the Athapaskan language family, but that does not mean speakers of one language necessarily understand speakers of another language. The various Dene languages have various writing systems, with some long-established and others just being developed.

The diversity of the Dene languages, and the relative lack of a standardized writing system, are sometimes cited as a barrier to full official status. Many people urged the Task Force to recommend the development of a standardized writing system for the Dene languages. Such a move is supported by the Dene Nation and by delegates from Dene communities who attended the Task Force's Community Language Workshop in Yellowknife in December.

Standardizing the writing system for the Dene languages may mean that all speakers of the Dene languages would write and read the same symbols. Some speakers suggest that over a long period of time, the various Dene languages will become more understandable to each other. Standardizing the writing systems does not, however, mean standardizing the spoken languages.

"We do not mind the dialectical differences. Our priority is to understand one another. It is important to make the person we are talking to understand what it is that we are trying to get across. To communicate between one another is our main concern, not the dialectical differences." (Pond Inlet)

Plucking ducks at Lac La Martre.

Developing a standardized Dene writing system would strengthen the Dene languages as a whole, and would overcome some of the barriers to official status. However, it would not be an easy task. It would have to be done by the speakers of the languages, and would particularly involve the elders. Once achieved, a widespread public education campaign would be necessary to familiarize all Dene with the new system.

"Even though we have been on this land from the beginning, we have had to learn a language that was not our mother tongue, we have no choice but to learn the language."

iv. Developing New Words

Every language develops new words to describe new aspects of the lives of its speakers. But only through repeated use do these new words acquire meaning to all the speakers of that language.

In the North, considerable attention has been paid to developing new words; in both the Inuit and Dene languages, development of technical words or terminology is a continuing endeavour. New words or phrases are developed at terminology sessions or "wordshops", and then are introduced into the language.

Many of the interpreter/translators who are developing these words are young people, however. They told the Task Force that they need greater involvement of elders and the communities in this work. New words are most successful,

Lena Totalik, community social worker in Spence Bay.

Teaching at Spence Bay school.

and the language is most enriched, when these words develop from within the cultural tradition of the language.

Some experts pointed out that this emphasis on developing new words may be slightly misplaced. New words will evolve naturally, they said, if importance is placed on using the aboriginal languages throughout Northern society. A speaker at a Regional Council meeting, for example, might introduce a new term for the concept of the constitution. As others hear the word reported in their own language or read the minutes of this meeting, they will recognize the new term's value and then use it on their own. Only through such use does the new word or term acquire meaning. "Wordshops" might then ratify the use of new technical terms already current within the language.

While there are terms and concepts used in English which do not exist in the aboriginal languages, there also are many terms and concepts in the aboriginal languages for which English equivalents do not exist. The Inuit and Dene languages, for example, have many different words for snow and ice, fog, sea, water and animals, and for conveying personality characteristics. A different name is used for the caribou at each stage of its growth which describes the animal's sex, age, and colouring. English does not have such words. Thus the Task Force cautions that the concern for developing new technical words in the aboriginal languages should not imply that the aboriginal languages have an inadequate or under-developed vocabulary.

It is because aboriginal people live and work within non-aboriginal institutions that certain technical terms need to be developed. The challenge is not simply to develop better interpreter/translation systems, but also to allow aboriginal peoples to make these institutions their own.

The Task Force therefore recommends that within the Government of the NWT, the new Ministry of Aboriginal Languages and Cultures be responsible for all aspects of the evolution of the aboriginal languages, including the development of technical terminology.

The Task Force also recommends that efforts to standardize the writing systems of the Dene languages be made a high priority and that funds be made available for this work under the direction of the Ministry of Aboriginal Languages and Cultures. This could be done directly, or through a Dene Orthography Commission similar to that established by the Inuit in the early 1970's.

"In Kitikmeot, we do not have any written material in our own language, and the only material from the government is all in eastern dialect. And we people in Kitikmeot would like to see written material in our own dialect. We feel left out because we have our own dialect." (James Kavana, Cambridge Bay)

Johnny Neyelle of Fort Franklin demonstrates snowshoe-making to Ed Hall of the Department of Renewable Resources, July, 1983.

"Young people today cannot communicate properly with their parents, nor can parents discipline their children properly because of this lack of communication. When parents and elderly give advice to young people, the young people tend to appear not to be listening and I believe this is because they cannot understand Inuktitut properly." (Peepeelee Nutaralak, Broughton Island)

III. Principles for a Language Policy

i. Responsibility for the Languages

The Task Force heard varying views on responsibility for maintaining and developing the aboriginal languages. Some people believe it is an individual responsibility; others that the responsibility falls on families, or the schools, or the aboriginal peoples themselves, or the public government.

Schools can't be expected to maintain the aboriginal languages if they aren't spoken in the home, the Task Force was told. But the home can't maintain the languages if they aren't used in the schools, on television, or anywhere outside the home, others said.

Particularly in the Dene communities, people felt that the government bureaucracy and the schools have been responsible for eroding the Dene languages. "How can we now trust the same system to 'enhance and develop' the aboriginal languages?" the Task Force was asked.

The Task Force believes that there are various aspects to the responsibility for maintaining, enhancing and developing the aboriginal languages.

Individuals must use, or perhaps relearn, their aboriginal languages. Families must use the languages at home. Schools must teach students in the local aboriginal language. Government must legislate the right to use and develop the languages, and provide funds for such work. Non-aboriginal people must support aboriginal peoples in using their languages, possibly by learning an aboriginal language themselves. Thus the responsibility is shared among all parts of Northern society.

But at the same time, the Task Force believes aboriginal peoples hold a special responsibility themselves for their own languages. While non-aboriginal peoples may provide support and encouragement, the aboriginal languages are not their languages; their support does not come from within an understanding of the full meaning and richness of the culture and language. Thus aboriginal peoples are the languages'

Inuit women skin a seal at Spence Bay.

best protectors and can and should hold the ultimate responsibility for the future of aboriginal languages.

ii. Key Principles

Some over-all themes and principles emerged from the work of the Task Force. These themes are the context within which the detailed recommendations are made.

(1) Aboriginal languages and culture are inseparably intertwined. Language cannot adequately be taught or learned in isolation from the culture which is its lifeblood.

(2) Within the over-all public government of the Northwest Territories, aboriginal peoples must be recognized as having the ultimate right and responsibility for the future of their languages and cultures. This responsibility must be recognized in the governing institutions of the Northwest Territories.

(3) Northern society as a whole has responsibility for actively supporting and encouraging aboriginal peoples in exercising these rights.

(4) The Government of the Northwest Territories has responsibility for providing secure and ongoing support for the development of the aboriginal languages through legislation, funding and program development.

(5) To secure the ongoing development of the aboriginal languages within northern society, initiatives must be taken in two areas:

(a) The use of aboriginal languages in the daily life of communities must be ensured and enhanced through the development of government programs and policies, co-operation of municipal governments, local businesses and institutions, and the active commitment of aboriginal citizens;

(b) Along with language development in the communities, legislation must be enacted to guarantee greater rights for the use of aboriginal languages throughout northern society, both in communicating with government and in learning in the schools. Legislation establishing clear rights to the use and enjoyment of aboriginal languages in the Northwest Territories must be placed before the Legislative Assembly, with guarantees of language rights taking effect on fixed dates.

The practical achievement of a bilingual (English/French and aboriginal languages) society must go hand-in-hand with its legislative achievement. This has not always been the case. The teaching of aboriginal languages in NWT schools, for instance, has been a legislated requirement in some communities since 1977 but has not yet been fully implemented.

"Without language, there is no culture. It is as simple and as important as that and the fact cannot be ignored. We have the right to use our own language." (Dene Nation, Yellowknife hearing)

"The goals you set for this generation must have the next generation in mind, as has the present education system for the past twenty years." (Gwich'in Culture & Language Project, Fort McPherson)

IV. Recognition of Aboriginal Languages

"Inuktitut must become the language of the workplace, the language of government, the language of education, the language of justice and law, if Inuktitut is to continue to be a viable living language in the Northwest Territories." (Inuit Cultural Institute, Eskimo Point)

i. Official Status – A Flexible Concept

The Task Force was created in the midst of a debate about "official languages." With the passing of the Official Languages Act of the NWT, English and French have become the "official languages" of the Northwest Territories. The Task Force has been directed to recommend a plan to make aboriginal languages "official languages" as well.

An official language is one which government must be prepared to use in communicating with its citizens. In turn, citizens are entitled to use an official language in communicating with or participating in government. Usually a law which declares a language to be "official" goes on to describe exactly what it means, by listing specific rights of citizens and duties of governments. These rights and duties usually fall into four categories:

(1) use of the language in the courts
(2) use of the language in the legislature or Parliament
(3) use of the language in the provision of government services
(4) use of the language in legislation.

In fact, while descriptions of the term share basic elements, "official language" means something different in all of the following laws: the Official Languages Act of the NWT, Quebec's Charter of the French Language, the federal Official Languages Act, and the Constitution Act of 1981. Since the concept of an "official language" is flexible, it is possible to make aboriginal languages "official" in the Northwest Territories without giving them exactly the same status as English and French under the NWT Official Languages Act. Official status for aboriginal languages might in some respects mean something more than the status of English and French, and in other respects, something less. In attempting to design a suitable official status for aboriginal languages in the Northwest Territories, that is the approach the Task Force has adopted.

The various calls for official status have put the government on notice that the time for merely talking about native languages has passed. Action must be taken to make the NWT a functionally bilingual (English/French and aboriginal languages) society whose residents can communicate with their government in their own language and whose government can communicate with its citizens in their own languages. New legislation is an important part of such action.

Inuit interpreter Mikle Langehan with the syllabic computer.

ii. The Importance of Official Status

After months of community hearings and consultations and discussions, a common vision emerged from the presentations made to the Task Force. People want to see the aboriginal languages used actively, developed, promoted, and in some cases learned or relearned. They want to see the appropriate aboriginal language used as a language of community life at least equally with English/French.

People want to be able to work, go to school, deal with doctors and nurses, take part in court proceedings, attend and participate in public meetings, read about community affairs, listen to radio and watch television, and read books and magazines in their area's aboriginal language.

When they get on an airplane, they want to be able to understand the emergency requirements and the flight attendant's instructions. When they go to a bank, they want to be able to talk to a teller or bank manager who speaks their language. When they look at a map, they want to see their names for the places and communities, and they want to see street signs in their language as well as English. When they attend local education authority meetings, or housing association meetings, they want to be able to read about the policies and their powers and responsibilities in their own language.

The Task Force believes that suitable official status for aboriginal languages must play a critical role in making this vision a reality. The Task Force has heard legitimate fears expressed about the exorbitant cost of parity with English and French for aboriginal languages, and the drain upon funding for urgently needed programs that immediate parity would represent. Professor Ronald Mackay argues in his paper, "Inuktitut: An Official Language for Nunavut" that parity for aboriginal languages is an admirable goal, but it is not an immediately attainable or desirable state.

These concerns call for a carefully designed status for aboriginal languages, and a rational process of implementation. They do not call into question the *value* of official status for aboriginal languages.

Suitable official status for aboriginal languages will mean that many aboriginal people will for the first time be able to exercise rights and receive the quality of service which their government ought to be guaranteeing them. For the first time, the right to counsel and the right to a fair trial would be truly guaranteed to aboriginal language speakers. Patients would be ensured the services of an interpreter while visiting doctors and nurses who don't speak their language. Beyond improving services and guaranteeing individual rights, suitable official status can bring public recognition and respect for aboriginal cultures.

The Task Force also recognizes that official status for aboriginal languages will increase the use of aboriginal languages and thus contribute directly to the goal of functional bilingualism. Communicating with government is an important part of peoples' daily lives. When the government can communicate with people in their own language, their use of the language will increase. Until it can do so, government itself is inhibiting the use of aboriginal languages in the communities. Suitable official status also will enhance the use of aboriginal languages indirectly, by offering incentives such as jobs, promotions and contracts to individuals who speak the languages, and by requiring government to fund language enhancement, education and training programs which have been under-funded in the past.

iii. Suitable Official Status for Aboriginal Languages

The Task Force recommends that the Government of the NWT should recognize bilingual regions (English/French and the regional aboriginal language) in the Northwest Territories. All government services should be equally available in the bilingual regions in the regional aboriginal language and English/French, within ten years. Within the same period, the right to use the regional aboriginal language in court proceedings and the right to be tried by a jury whose members speak that language, should be introduced in law.

Government also should have a duty to provide interpretation services when needed as soon as possible upon a person's arrest, search of his person or property, seizure of his property, or upon the apprehension by the authorities of a child or mentally incompetent person. When need is established, an interpreter should be guaranteed to individuals who cannot exercise their right to legal counsel otherwise.

A duty to publish non-authoritative summaries of local and regional by-laws in the regional aboriginal language should be introduced, as should the duty to make agendas, resolutions and minutes of municipal council meetings and local and regional GNWT boards and committees available in the same language. Members of local and regional councils, boards and committees should have the right to use the regional aboriginal language in their meetings.

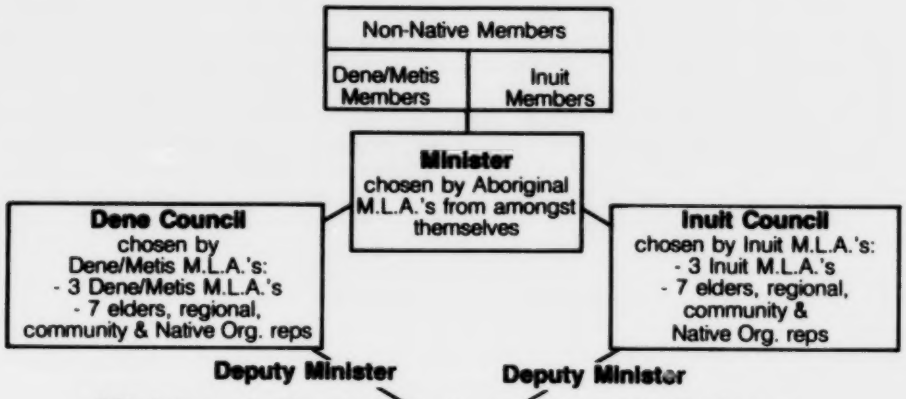
Over the same ten-year period, certain rights and duties which apply in the head offices and central functions of government should be established. Government services should be made available at headquarters in all of the regional aboriginal languages, where the nature

"When an emergency arises, sometimes we, who do not speak English, must contact the RCMP. The RCMP ....question us on the telephone and, needless to say, we cannot communicate. Sometimes this lack of communication will cause the RCMP to avoid answering our call for help." (Josie Papatsie)

"Our languages must be official languages, just like English and French." (Dene leadership meeting, Inuvik)

"The elders should be asked to give advice as to how the children should be taught in the school. And there should be a study on the syllabics and Roman orthography and see which one would be of more benefit to the children that are growing up now and the children that will be taught in these schools." (Felix Lockhart, Snowdrift)

Legislative Assembly of the N.W.T.



"I wonder why the Government of the Northwest Territories does not want to recognize the Inuit language and culture.... We, the Inuit people, have never gone against the English culture, and even though we do not totally understand it, we accept it as it is. If I were to say that I did not recognize an Inuit person, it would be like saying that I would not recognize our creator." (Jaco Evic, Pangnirtung)

"The elders are having to go to court for their children and have no idea what the charges are for, or why their children are going to jail. This is causing hardship to the family." (Helen Adamache, Cambridge Bay)

"Northern native people are now at a transition period in which they have a generation with traditional skills and a generation without.... This situation has taken over thirty years to develop, and it will take great aggressive instruction to reverse this trend...." (Gwich'in Culture & Language Project, Fort McPherson)

of the particular service makes such delivery reasonable. The Courts should have the duty to issue decisions which involve points of law of public importance, in all of the regional aboriginal languages, and to issue all decisions in the regional aboriginal language used in the proceedings.

In the Legislative Assembly, members should be guaranteed the right to use their aboriginal language in the House and other proceedings of the Assembly. Documents requiring decision by the Executive Council should be available to Executive Members in their aboriginal language. Non-authoritative summaries of bills and draft resolutions should be available in the House to aboriginal members in their own language. Non-authoritative summaries of all NWT statutes and regulations should be published in all of the regional aboriginal languages.

Because the Task Force believes that it is in the communities and the regions that communication between the Government of the NWT and its citizens is most important, our description of suitable status for the aboriginal languages emphasizes the delivery of service and use of languages in the communities and regions as a much higher priority (both at this time and in future) than does official status for English and French. The Task Force believes that at this time, less emphasis is needed on communications with government headquarters in the aboriginal languages than has been the case for English and French. A table comparing the status recommended for aboriginal languages and the status of English and French under the Official Languages Act is set out on page 28.

The status for aboriginal languages recommended by the Task Force means that parity with English or French will not be achieved in the ten-year implementation period. Within ten years, the status of aboriginal languages will in some respects be equal to the status of English and French; in other respects, their status will be something more, and in others, something less. Given this status, aboriginal languages will not be seen as lesser languages, but as the working languages of people dealing with their government.

The Task Force is convinced that when trained personnel and resources are available and the languages are sufficiently standardized and technically adapted, legally valid versions of the statues and regulations of the Northwest Territories should be published. The laws of the Northwest Territories will not belong to aboriginal peoples until they are expressed in their own language. Part of the responsibility of the Commissioners for Aboriginal Languages will be to recommend ways to enhance the use of aboriginal languages in the future. The Task Force recommends that in ten years' time, the Commissioners review progress toward achieving legally equivalent laws in aboriginal languages.

iv. A Timetable

The timetable recommended by the Task Force for the introduction of official status for aboriginal languages is set out in the Chapter X: Implementation. The guarantees most urgently needed – interpretation for medical services and in criminal and family court proceedings – should be enacted as soon as possible.

Other rights and duties which are already recognized in practice, such as the right of members of the Legislative Assembly to speak and be heard in the Assembly in their own language, should be guaranteed as soon as possible. Guarantees such as these should be declared in effect for each region as soon as the region is ready to guarantee this service.

Factors controlling the timing of further steps will be: progress in training specialized interpreters and translators, the production of written materials, and, in the west, the standardization of the writing systems of the Dene languages. The writing systems of the Inuit language are sufficiently standardized to permit government to begin producing necessary written materials immediately.

The Task Force believes that specialized interpreters and translators in medical services, the courts, and government can be trained and available within five years and that the written form of the Dene languages can be standardized within ten years. These program targets should be adopted immediately by the Government of the NWT. Many of the services involved will be delivered more effectively when bilingual staff are trained and available, but in the meantime, government can discharge its duties through the use of interpreters.

v. Legal Protection

The Task Force recommends that all of the rights and duties which make up the official status of aboriginal languages be enacted through amendments to the Official Languages Act of the NWT and not left to determination by regulation or government policy. The current scheme under the Official Languages Act, through which special language rights for aboriginal peoples could be brought into effect by regulation, is inadequate. It is important that the Government of the NWT retain a degree of flexibility in deciding when and where rights should come into effect, but once declared in effect, rights and duties as fundamental as those we are considering should not be susceptible to change by the government Executive. The Task Force believes that the necessary flexibility can and should be built into legislation so that language rights are not taken out of the hands of the Legislative Assembly.

During the ten-year implementation period, the Government of the NWT should retain authority to suspend a provision in the languages act if the public interest requires it, and certain provisions should be capable of being brought into effect on a region-by-region basis. The implementation timetable proposed by the Task Force involves three phases. Provisions to be effective as soon as possible should be enacted immediately and declared in effect as soon as the government can discharge its duties. Provisions to be effective in five years and in ten years, respectively, also should be enacted immediately with the effective date stated in the legislation. This is the approach taken for the phases of implementation of official status for French under the Official Languages Act of the NWT.

Some of the rights and duties being proposed involve federal jurisdiction. The Task Force recommends that, before the Northwest Territories has its own constitution, the federal government take whatever steps are necessary short of changing federal statutes, to give effect to the Task Force recommendations. The Task Force recognizes that while such matters remain under federal authority, rights and duties involving federal jurisdiction may be difficult to enforce, but this should not prevent the federal government from taking on and discharging the duties recommended.

The Task Force recognizes and supports the goal of constitutional entrenchment of aboriginal language rights. The right to use an aboriginal language in communication with government appears to form part of the fundamental right to enjoyment of their cultures which aboriginal peoples are seeking to entrench in aboriginal rights settlements and in such forums as the NWT Constitutional Alliance and the national conferences on Aboriginal Rights and the Canadian Constitution. While the Task Force has not attempted to formulate the constitutional rights involved, it sees no reason why the rights and duties to be enacted in territorial legislation should not eventually be protected by constitutional provisions.

"We need to see school text books, street signs, maps written in the region's specific language. We need school teachers, employment counsellors, priests and church services, territorial and federal personnel, fluent in a native language. The territorial and federal governments claim to represent the people in the Northwest Territories yet cannot converse to us in a native language." (Native Women's Association of the NWT)

"One of the first concerns I have written down is long range plans to support the language projects in various communities. When we first submitted our proposal in 1982, we wrote a proposal to cover for the next three years. We wrote that major proposal and every year since, we have had to submit proposals explaining what we would like to do...." (Sarah Jerome, Fort McPherson)

Comparison of Recommended Official Status for Regional Aboriginal Languages with Official Status of English/French

	Recommended Official Status for Aboriginal Languages (within 10 years)	Official Status of English/French (Official Languages Act of the NWT)
Government Services	**head offices:** right to receive and duty to provide all government services in head office, where the nature of the services makes it reasonable	**head office:** right to receive all government services
	local and regional offices: right to receive and duty to provide all government services	**local and regional offices:** right to receive services where nature of the service makes it reasonable and demand is sufficient
Courts	right to use the language in all court proceedings	right to use the language in all court proceedings
	duty to issue judicial decisions where the trial is conducted in the language, or (for all regional aboriginal languages) where the decision involves a point of law important to the public	duty to issue judicial decisions where the trial is conducted in the language, or where the decision involves a point of law important to the public
	duty to provide interpreters as soon as possible on arrest, search or seizure, or apprehension of a child or mentally incompetent person →	
	duty to provide interpreters as needed in order to exercise right to legal counsel →	
Legislature	right of members to use the language in the House and proceedings of the House	right of members to use the language in the House and proceedings of the House
	duty to make available non-authoritative summaries of bills and resolutions	duty to make available legally equivalent versions of bills and resolutions
	duty to make available Executive Council documents for Executive members	duty to make available all records and journals of the House (including Hansard) in legally equivalent versions
	duty to make available agendas, resolutions and minutes of meetings of municipal councils and other GNWT local and regional boards and committees →	
Laws	duty to make available non-authoritative summaries of all NWT statutes and regulations	duty to make available all ordinances, regulations, orders-in-council, by-laws and proclamations legally equivalent versions
	duty to make available non-authoritative summaries of all local and regional municipal by-laws →	

V. Aboriginal Language Institutions

i. Office of the Commissioners of Aboriginal Languages

The recommendation for the creation of an Office of the Commissioners of Aboriginal Languages is made in the knowledge that the Government of the NWT and the Legislative Assembly of the NWT cannot devote their time exclusively to monitoring the aboriginal languages. An office which has the aboriginal languages as its sole responsibility is needed to oversee the implementation of functional bilingualism, to promote the use of the Dene and Inuit languages, and to make sure that legislation dealing with aboriginal languages is enforced.

This recommendation is in part inspired by the role played in implementing English/French bilingualism federally by the Commisssioner of Official Languages. The Commissioner, who is an officer of Parliament, oversees the application of the Official Languages Act, which makes English and French official languages for all purposes of Parliament and the government of Canada.

The Task Force's recommendations for the establishment of this office are as follows:

1. Two Commissioners be appointed, one with primary responsibility for the Dene languages, one with primary responsibility for the Inuit languages, who speak one of the appropriate aboriginal languages.

2. The mandate of the Office is:

(a) to promote the use and development of the aboriginal languages throughout the Northwest Territories;

(b) to report to the Legislative Assembly and the public of the Northwest Territories on the progress of the Government of the NWT in implementing functional and official bilingualism in the aboriginal languages throughout the Northwest Territories;

(c) to report to the Legislative Assembly and the public of the Northwest Territories on the use of the aboriginal languages in the private sector

Dentist at work in the Frobisher Bay hospital, May, 1983.

and to encourage use of the aboriginal languages in both non-governmental organizations and the private sector;

(d) to conduct research and collect data as necessary, from both governmental and non-governmental sources, to monitor the effectiveness of aboriginal language policies and to provide the basis for further recommendations for enhancing language use and development;

(e) as appropriate, to make recommendations to the Legislative Assembly, or its representatives, on aboriginal language enhancement and development.

• Within ten years, the Commissioners will have the power to conduct hearings or inquiries and to make recommendations in areas of problem or dispute concerning the application of aboriginal language policies and legislation.

• In ten years, the Commissioners will review the over-all progress being made toward achieving legally equivalent laws in the aboriginal languages and report to the Legislative Assembly on this progress.

3. The term of office of each Commissioner will be for a minimum of five years.

4. The Commissioners of Aboriginal Languages will be chosen by the Executive Council of the Government of the NWT on the recommendation of the appropriate aboriginal Members of the Legislative Assembly.

5. The Commissioners will be provided with the appropriate budget and ad-

"A youth leaves his home community to go to high school where English is the only language spoken. Then you go on to university in the south and come back in your mid-20's. By then you've become alienated, you don't care to learn your language." (Jerry Paulette, Fort Smith)

Martha Agnetsiak, clerk at the Bay store in Pond Inlet, May, 1983.

"I realize we have a tradition to maintain as the most accommodating people in the world, but we cannot afford to lose our language by continually speaking in English so that we may be understood by the few who cannot understand our language." (Michael Kusugak, Rankin Inlet)

ministrative support necessary to carry out their mandate effectively at arms length from the Government. This would include a minimum provision for the equivalent of four full-time office and research staff.

ii. The Ministry of Aboriginal Languages and Cultures

The Task Force believes that policy development, development of training programs and curriculums, research needs and setting of aboriginal language standards should be primarily the responsibility of the people who speak the aboriginal languages.

Many people recommended to the Task Force that aboriginal people should control the future of aboriginal languages. The proposed Ministry of Aboriginal Languages and Cultures provides the mechanism for such control at the highest levels of the existing public government structure of the Northwest Territories.

The Task Force feels it is necessary to have a Ministry so that those who are responsible for enhancing aboriginal languages and cultures will have direct influence and distinct funding within the government. Through the Ministry, clear priorities in the areas of aboriginal languages and cultures will be delivered to the public service by the Minister who is responsible for those areas.

The use of boards or committees of experts, such as the Dene and Inuit elders who will serve on the Councils, is not new to public government. The National Energy Board, for example, regulates the orderly development of Canadian energy resources within overall government guidelines. In concert with the Minister, the Councils will have power to pass regulations in the area of aboriginal languages and cultures, areas in which they are experts and in which they have a vital stake. This power to pass regulations means that decisions made by those responsible for aboriginal languages and cultures will not be overruled by administrators or ministers who have different priorities.

The Task Force has been told that teacher training and curriculum development are key areas of concern for the aboriginal languages and cultures. In some areas, such as teacher training programs in the eastern Arctic, efforts for positive changes are being made. The new Ministry will support such efforts and ensure that changes are made throughout the educational system in order to develop a fully bilingual system which reflects aboriginal cultures as well as non-aboriginal cultures.

Local Education Authorities and Divisional Boards of Education will play a vital role in providing education to each community and in ensuring that teachers and curriculum are appropriate to the community and region. The Ministry will encourage and support their work by providing the materials and support needed for them to provide aboriginal language and cultural education to the students for whom they are responsible.

Judy Lafferty and son Robert of Fort Good Hope at their summer fish camp.

Structure of the Ministry

1. The Minister of Aboriginal Languages and Cultures will be chosen by the aboriginal Members of the Legislative Assembly from among themselves.

2. The Ministry will have two Councils, a Dene Council and an Inuit Council, each consisting of ten members, and each chosen by the appropriate aboriginal members of the Legislative Assembly as follows:

(a) a minimum of three members of each council to consist of appropriate aboriginal Members of the Legislative Assembly;

(b) a maximum of seven regionally representative members of each council to be chosen by the appropriate aboriginal Members of the Legislative Assembly on the recommendation of the Regional Councils and native organizations concerned. Elders, community residents, and native language experts and educators thus will be represented;

(c) council members who are not members of the Legislative Assembly will serve a four-year term commencing two years after the territorial general election, except in the case of the first councils to be appointed, whose terms will be structured to coincide with the above provision.

Duties of the Ministry

1. *Policy, Planning and Regulation*

The Minister in Council will be responsible for making regulations and for policy, planning and programs relating to the over-all development of the appropriate aboriginal languages and cultures concerned.

2. *Education and Training*

Teacher Training

The Ministry will be jointly responsible with the Department of Education for the over-all design of the Teacher Training Programs within the Northwest Territories. Within five years, the Ministry also will be jointly responsible, with the Department of Education, for the delivery of Teacher Training Programs within the Northwest Territories.

The Minister, in consultation with each Council, will be directly responsible for the design and delivery of teacher training related to aboriginal languages and cultures, including appropriate field-based teacher training for persons teaching the aboriginal languages, or for those teaching in the aboriginal languages.

"In Greenland, the native language is taught from beginning to end throughout the school system. After Inuktitut is completely learned, the students are then concentrating on the Danish language."

Alikasuaq of Eskimo Point performs at the opening of the NWT Pavilion at Expo '86 in Vancouver.

"In the present educational system in the NWT, there is a need to implement courses of the aboriginal peoples' cultural beliefs and values, including history and present struggles, political, economical, cultural and social. The cultural values and struggles are relevant to the young people to being more understanding and respectful of the cultures which will bring the young people together for a good and a united future for all the people of the Northwest Territories." (Territorial Youth Forum '85)

Curriculum Development

The Minister, in consultation with each Council, will be responsible for developing appropriate curricula for teaching aboriginal language and culture in classroom situations where an aboriginal language is taught as the first or second language of instruction.

The Ministry will be responsible, in conjunction with the Department of Education, for the development of appropriate curricula for instruction in English in classroom situations where English is taught as the first or second language of instruction. Such curricula should include a significant portion of aboriginal concepts, content and processes, and a field-based "on the land" training component.

The Ministry will prescribe the use of these curricula in the schools in order to create a bilingual education system.

The Ministry will be jointly responsible, within the Department of Education, for the over-all high-school curriculum. If courses are not taught in aboriginal languages, the curriculum shall still include aboriginal language and cultural concepts and processes wherever possible.

In addition, the Minister (in consultation with each Council) will be responsible for developing high-school level courses of northern social and cultural studies, to be offered in the appropriate aboriginal language.

Adult Education

The Ministry, in conjunction with the Department of Education, will be responsible for design and delivery of an adult education curriculum based on the aboriginal cultures which aims at achieving literacy in the aboriginal languages. Other models such as the Greenland Folk School may provide guidance for such courses.

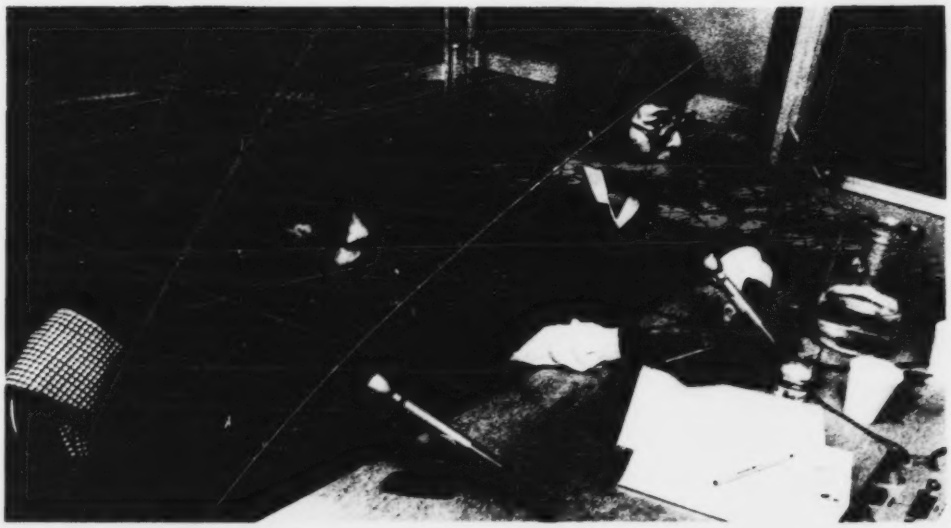
Interpreter/Translators

The Minister (in consultation with each Council) will develop interpreter/translator programs, training and staff as appropriate, and as required by legislation to serve such specialized areas as legal and medical interpretation and translation.

As soon as possible, the Language Bureau of interpreter/translators currently located within the Department of Culture and Communications will be transferred to the new Ministry of Aboriginal Languages and Cultures. The present Language Bureau will be assessed and revised to ensure that it will serve the expanded goals of the new Ministry.

Setting Standards

The Ministry will be responsible for setting standards for assessing the capability of aboriginal language teachers, interpreter/translators and other specialists in the area of aboriginal languages and cultures; for establishing procedures to ensure that those standards are met; and, where applicable, for establishing certification requirements.



Members of the Dene section of the Language Bureau of the Government of the NWT.

3. *Aboriginal Cultural Programs*

The Ministry will be responsible for the delivery of cultural programs and grants relating to the aboriginal cultures, including but not limited to those of the present Office of the Cultural Advisor. Such programs may, for example, include the cultural areas of sports, music and the arts.

The Ministry will be responsible for designing appropriate cross-cultural orientation programs for non-aboriginal peoples employed at the community and regional level by the Government of the Northwest Territories. However, the funding and delivery of such programs, suited to the varying conditions of employment, will be the responsibility of each employing department.

4. *Research and Documentation*

Within the Government of the Northwest Territories, the Ministry will be responsible for all aspects of the evolution of the aboriginal languages, including the development of technical terminology.

The Minister, in consultation with the Dene Council, will develop an inquiry into the standardization of writing systems for the Dene languages. This inquiry shall be conducted either directly by the Ministry or through an Orthography Commission.

The Minister, in consultation with each Council, will be responsible for:

- standardizing the appropriate aboriginal languages as deemed necessary from time to time, and in conjunction with national or international bodies of speakers of the language, as appropriate;

- conducting research and data collection appropriate to the above duties, including:

(i) studies in the area of first- and second-language acquisition, as well as studies in the area related to theory, methodology in both children and adults, and a review of previous research in other languages;

(ii) the development of data on existing language use (how many speakers, ages; where used – home, school, meetings); existing resources (native speakers with specialized linguistic training, exceptionally literate persons, outside resources including language materials and curricula, descriptive grammars, teaching materials and so forth); existing recorded materials (oral and written, potential for written materials); other existing knowledge and materials;

(iii) documentation of existing knowledge, including place-names research, additional dictionary work as deemed necessary; oral history and cultural information including plant and animal names, parts and so forth;

Education Minister Dennis Patterson listens to Ronald Cleary at Chief Jimmy Soldat School, Fort Franklin.

(iv) research into traditional aboriginal philosophies and practices of education; learner-centred vs. teacher-centred education; practice vs. theory; and so forth;

(v) research into general program effectiveness, including the effectiveness of interpreter-translator training and programs, teacher effectiveness, and curriculum effectiveness in various first and second language situations;

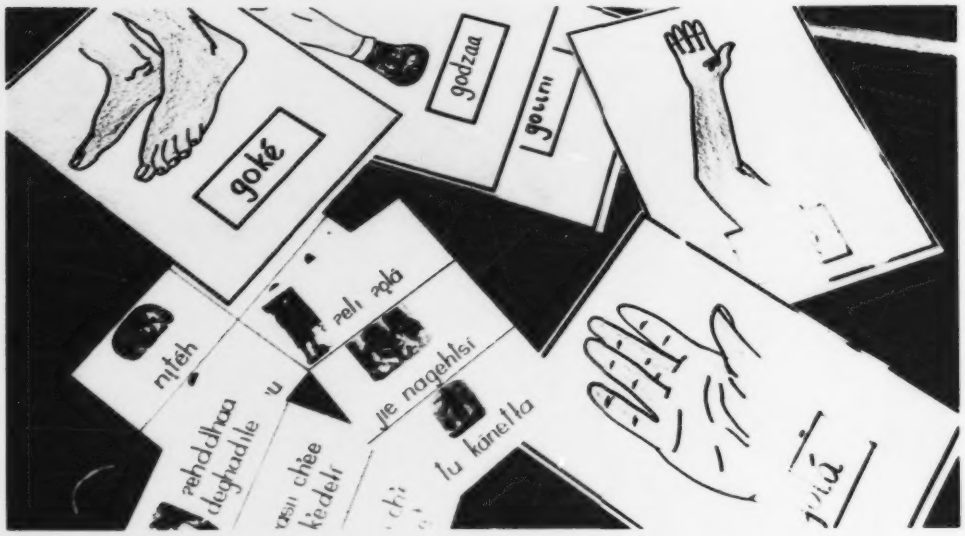
(vi) research into technical language aspects including linguistic research at the level of discourse and text description; description of how people tell stories, including the type of story and when it is told; community standards for a "good" speaker and how people learn these skills;

(vii) conversely, how can the standards of "good" oral stories be translated to "good" written text.

• other functions as deemed necessary for the enhancement and development of the aboriginal languages and cultures.

Operations of the Ministry

While the Ministry will be part of the Government of the Northwest Territories and will have a clear organization and chains of command, there must at the same time be considerable room for innovative work arrangements. It is hoped that much of the production of this new Department will be uniquely aboriginal and northern; new working arrangements may be necessary to achieve this goal.



Teaching material prepared by the Fort Providence Slavey Research Project.

VI. Education

i. Introduction

For much of the history of education in the Northwest Territories, students were punished for, or discouraged from, speaking their aboriginal languages. This happened to both Dene and Inuit students, and in schools operated by church groups and by government.

Speaking of the church's work in the North in 1876, one major church figure put it this way. "In leaving our missions, these children will have nothing left of being savage but their blood; they will have forgotten their natural language so completely that the savage life will no longer be possible for them, we will instill in them a pronounced distaste for the savage life, so that they will be humiliated when they are reminded of their origins."

"During the late 50's and early 60's, however, the schools, which were under the domination of English language and culture, can be seen to have played a negative role with regard to Inuktitut on three levels: they excluded it as a medium of communication, they excluded it from the curriculum, and by taking these actions they transmitted a low assessment of the values and utility of the Inuktitut language itself. Inuktitut was strictly forbidden in school....Many children had their mouths washed out with soap for speaking the native language." Inuktitut instruction was only added to the curriculum, as a way to more successfully acquire English fluency, when the numbers of Inuit students failing in the English school system reached massive proportions.

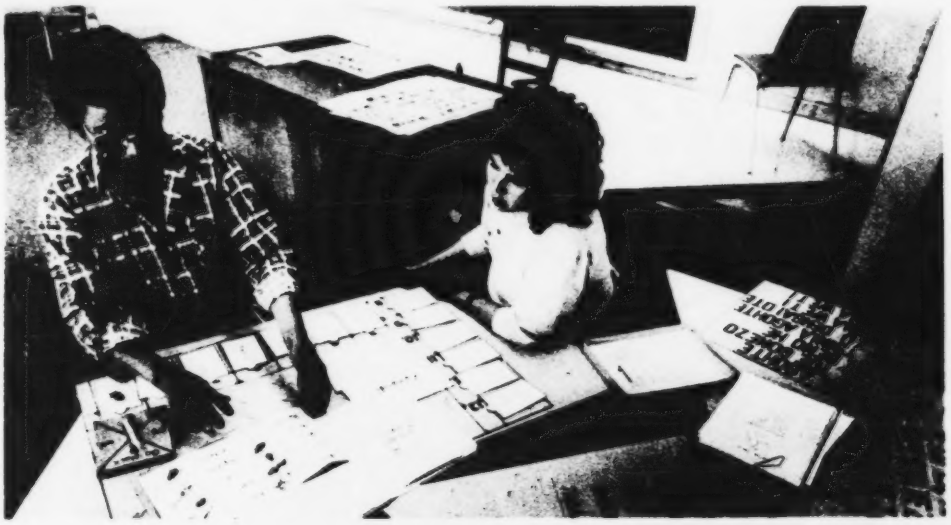
Parents who spoke only the aboriginal languages were not aware at the time of how the schools were eroding their childrens' use of their own language.

One of the fundamental beliefs underlying the NWT's educational legislation, the Education Act, is that children learn (in the broadest sense of the word) best and most effectively if they are first taught in their first language. "Specialists agree that teaching English, and only English, as if it were a Native child's first language is detrimental to learning," said the Special Committee on Education.

When this belief was first put forward during the review of education which followed the territorial government's assumption of control over the education system in 1970, it marked a major change in attitude towards aboriginal languages. However, it has never been fully implemented in schools in the Northwest Territories.

"Young people must see that there is some importance or benefit in the ability to speak Inuktitut...it should be an important academic subject throughout all stages of the education system, it must be used commonly at home and throughout the community, and it should be seen as a valuable asset for most job opportunities in the region." (Rod Taylor, Rankin Inlet)

Program co-ordinator John Tetso and researcher Elsie Rink study material prepared by the Fort Franklin Slavey Language Project.



ii. Results of the Lack of Aboriginal Languages

The results of the lack of effective aboriginal language teaching in the schools were graphically drawn for the Task Force. One Rankin Inlet man drew a picture for the Task Force which should give everyone in the education system and in government pause for serious re-thinking of some of the assumptions of the education system.

"The parents for the most part who mostly only speak Inuktitut entrust the education and the learning of English to the school system. They themselves are really not capable to evaluate their children's success with the English language since they themselves have never been taught English. On the other hand there is the school system trying to educate the children in English and in some cases they are very successful. But there are also too many drop-outs by the age of 16-17, 18, etc.

"To sum it up, the parents are not too worried that their children are unable to speak Inuktitut, because they put their trust in the school system and figure that their kids can speak in English.

"And vice versa, the teachers are disappointed that their charges for 6-7 years can barely print their names let alone read a newspaper headline and have discussions on it. But since English is a second language, then it's not so bad since the kids speak Inuktitut. But the truth of the matter is that the kids have a very limited vocabulary in both languages and are only able to express themselves in broken sentences. They get into the habit of talking in single words accompanied by grimaces of the face to signify yes or no."

Additional problems arise in cases where report cards printed and written in English are sent home to parents who speak only their aboriginal language, because they must rely on the student to translate the report card for them. Report cards in the Eastern Arctic schools have been produced in both Inuktitut and English for several years now.

Aboriginal citizens of the Northwest Territories are weary of pointing all these things out to the educators and the government, and they do not at all agree that the blame for eroding languages should be placed entirely on the family and community. Many suggest they are willing to be responsible for using the aboriginal languages in the home, but the government must do its part, too.

"The on-the-land program is very important. I was fortunate because I have parents who brought us up on the land, who took us back on the land every summer from the end of June to the end of August....Today we are taking our children out to that same spot where we were brought up.... and they learn a lot from it."
(Sarah Jerome, Fort McPherson)

Students learn about Inuit culture at the Spence Bay school.

iii. Language Education Rights

Just as official status for aboriginal languages is necessary to ensure that government uses and recognizes the aboriginal languages, legally-enforceable language education rights are necessary to ensure that aboriginal languages are taught and used appropriately in the schools. The official status of English and French is supplemented in the Constitution Act, 1981, by minority language education rights for speakers of English and French. The Task Force believes such dual protection in law ought to be provided for the aboriginal languages, first through amendments to the Education Act and eventually, through provisions in the new Constitution of the NWT. Legal rights by themselves will not guarantee a high quality of either instruction or learning, but they can guarantee a minimum commitment of funding, staff and programming, on which aboriginal citizens can depend in the future.

In seeking to define the basic language education right of the aboriginal peoples of the NWT, the Task Force has found that the conventional idea of a right to be instructed in one's language is inadequate. The aboriginal people of the NWT want to be bilingual, and it is the right to a bilingual education which they are asserting. This right includes the right to use one's mother tongue (whether English or an aboriginal language) as a learning tool, and the right to be taught the other language as a second language and to use that language as a learning tool as well. Such a right treats second language instruction as seriously as first language instruction. The kind of second language instruction contemplated resembles immersion programs more closely than it resembles the way that foreign languages are taught as subjects in southern schools. If fully exercised and respected, this kind of right can produce classes of aboriginal children entering high school with competence in both English and their regional aboriginal language, whichever language is their mother tongue.

Aboriginal children are not the only students who can benefit from a bilingual education. If we are to achieve a bilingual society, non-aboriginal children as well should learn another northern language. The Task Force recognizes that while many non-aboriginal parents will seize the opportunity to have their children educated bilingually, some will continue to prefer a unilingual English program. In the larger centres, it is possible to offer bilingual programs and a unilingual English program. Elsewhere in the Northwest Territories, limited staff and resources mean that only one program can be offered in community

"It would be so much better if our children were taught Inuktitut from the very beginning of their schooling right through until they're finished high school ....The students would be able to learn both languages so much efficiently and they would be able to speak both languages better as is the case in Alaska or Greenland." (Frobisher Bay hearing)

"Some of the young people, if they are going to make fire out in the bush, they don't know dry willows or green willows....All this we should teach them, how to set snare, how to make sinew to sew with..." (Mary Firth, Inuvik hearing)

Students writing in syllabics at Repulse Bay.

"In 1960, I travelled to Inuvik where, at that time, we attended school. At this time, we were encouraged not to speak in our own language, Inuktitut. We were told only to speak English....We were always trying to speak Inuktitut whenever possible; however, this was discouraged very much." (Pond Inlet hearing)

schools without impairing the quality of instruction. The Task Force believes that it is necessary and desirable that in the latter communities, the program offered will be a bilingual program.

Sections 54 and 55 of the Education Act of the NWT now provide that a local education authority or Divisional School Board can choose the main language of instruction in schools between kindergarten and grade 2. If the language chosen is an aboriginal language, English as a first language must be offered to all students whose first language is English, and English as a second language must be taught to the others. If the language chosen is English, an aboriginal language must only be taught if the majority of students speak the aboriginal language as a first language, and in that case, the aboriginal language must only be taught as a second language. After grade 2, the Minister of Education is empowered to choose the language of instruction for all schools, and there are no minority language guarantees. These provisions take a small step towards teaching aboriginal languages in the schools, but they do not extend into the upper grades, do not place aboriginal languages on an equal footing with English and French, and do not guarantee a bilingual course of study for aboriginal or non-aboriginal students.

The Task Force recommends that the Education Ordinance be revised as follows:

A. Primary Schools

i. Bilingual Programs

In the small and middle-sized communities of the Northwest Territories, the initial language of instruction should be the first language of the majority of such children, unless the parents decide otherwise. All children in the community should be guaranteed intensive second language instruction in the other language, whether it be English or the regional aboriginal language. The second language instruction offered should be designed to ensure fluency in the language by grade 9, and this standard should be adopted in the Act.

In the larger of these communities, designated jointly by the Ministry of Aboriginal Languages and Cultures and the Ministry of Education as being capable of providing two bilingual programs, initial instruction in both languages ought to be offered where sufficient demand by parents is demonstrated.

ii. Towns and Cities -- Bilingual Programs and Unilingual English Programs

In major centres such as Yellowknife, Hay River, Inuvik, Fort Smith and Frobisher Bay, both bilingual and unilingual programs should be offered. All children who wish to participate in a bilingual program should be offered initial instruction in their first language, whether English or the aboriginal language, and second language instruction in the other. All children ought to have the option as well of enrolling in unilingual English programming which would contain aboriginal cultural components and would offer Northern studies and aboriginal languages as optional subjects of study.

B. Secondary Schools

Each regional aboriginal language should be offered in a bilingual program in one of the regional high schools in the NWT. The language should be used and taught equally with English in the program; the first language/second language

distinction is no longer necessary. All students should have the option of enrolling in this program or in a unilingual English program containing aboriginal cultural components and offering Northern studies and the regional aboriginal language as optional subjects of study.

iv. Goals for a Bilingual Education System

The Task Force recommends the following targets or goals for the education system:

• The Task Force sees the over-all goal as the creation of functionally bilingual students who fluently speak and write both the aboriginal language of the region and English. Students also will be competent in the traditional skills and cultures to the extent of being able, if they choose, to make a living from the land-skills they have learned through the education system and the home.

• By the end of Grade Nine, students should have received an education which gives them both fluent bilingual language skills and the cultural, on the land experience to achieve considerable competency. This should be achieved throughout northern communities within the next ten years. Specific levels of competency will be set by the new Ministry of Aboriginal Languages and Cultures.

• High school will offer a bilingual experience with approximately half of the subjects taught in English and half in the appropriate aboriginal language. There will be a high degree of aboriginal cultural content taught in both languages of instruction.

• In the larger centres, including Yellowknife, Hay River, Inuvik and Fort Smith, English may be the main language of instruction. However, in these centres, the content of the education will be based to a great extent on the aboriginal cultures. As well, a system of bilingual education, similar to that in the smaller communities, will be made available.

The regulations affecting the use of aboriginal languages and cultures in the education system will be the responsibility of the new Ministry of Aboriginal Languages and Cultures, in concert with the appropriate aboriginal Council. Included will be regulations affecting all aspects of the education system, including community and classroom requirements, curriculum development, and the training of teachers.

Joe Koonoo, supervisor with the Department of Public Works at Pond Inlet, is assisted by Paniloo Sangoya.

Within the framework of the above organization, responsibility and targets, the Task Force makes the following recommendations. These recommendations point to areas for immediate action and to priorities in reaching the full goals described above.

v. Specific Recommendations

Parents, communities and local education authorities need information about bilingual education if they are to be able to make fully informed decisions. This requires a program of community workshops delivered in the aboriginal languages and other methods of involving communities and the elders in developing learning materials and working in the school.

"Public awareness needs to be heightened into the status of the aboriginal languages, both in the schools and in the community at large. Norton (1981) suggests that each community be advised as to the language options open to it, and to the implications of their decisions. A lot more information concerning bilingual education and the different programs available in this area needs to be provided to the Community Education Committee and Societies in order for them to make informed decisions. The active involvement of the community is imperative if these programs are to be successful."

"Any museum or archives can tell you that hard research is the basis of a culture's preservation. Here we are also talking of using research as a tool, not to just preserve for everyone to stare at in a window display, but actually enhance the culture and language so it becomes part of a lifestyle." (Gwich' in Culture & Language Project, Fort McPherson)

Different Learning Styles

The Task Force heard from many native teachers who were expected to teach about their cultures in the same way non-native teachers teach – by theory and words. Native teachers say this is not appropriate. The aboriginal cultures have always taught their children by example and experience. They don't just describe an object to their children, for instance. They take their children out on the land and show them how it is made and how it is used. They let the children use the object, and tell stories about how their ancestors used it.

The school system does not work that way. Lessons are taught in words, using pictures and diagrams. In many cases, students are not taken outside the school to actually see the things they are being taught. One native teacher told the Task Force of "classroom fluency". In the classroom, children learn to name the animals, place names, and hunting and trapping equipment in the aboriginal languages. Outside the classroom, however, they are not capable of successfully hunting an animal. Such education is not adequate, the Task Force was told.

"Once completing grade nine, [students] are sent to Yellowknife where they are no longer taught their native language....So many times students who graduate from high school return to their home communities not being able to understand their language, let alone their parents and grandparents."
(Helen Taptuna, Cambridge Bay)

Native teachers are expected to fit aboriginal languages and cultures into this system. They are expected to use words to teach their students in isolation from experience. Even when the teachers attempt to arrange on-the-land programs, the school system does not accommodate this. When teachers in one community wanted to take their students out on the land, for example, the Department of Education said they had to stay on the school grounds for the school day and could not use the school bus to take students outside the community.

The usual view has been that aboriginal languages and cultures will be adequately reflected in the schools as trained aboriginal teachers are brought into the schools. However, changing the cultural origin of the teachers does not automatically mean that aboriginal languages and cultures will be adequately reflected in the school system.

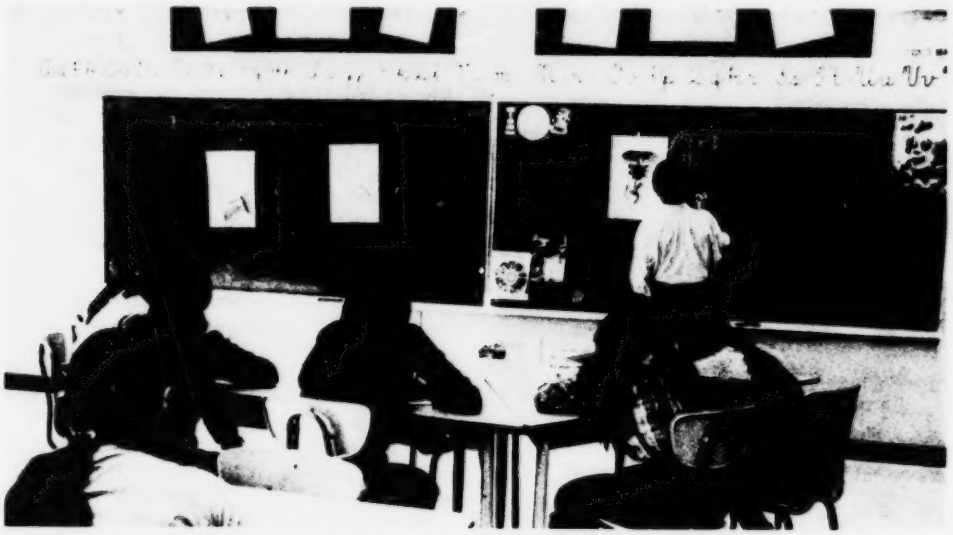
Developing a bilingual education system means much more than fitting a few aboriginal words or concepts into the current school system. Experimentation in developing forms of education more suited to aboriginal teaching and learning styles is needed; such work is being done in southern Canada, Greenland and Arizona. On-the-land immersion programs must be recognized as the basis of native cultural and language programs, and given an honoured, and mandatory, place in the school curriculum.

Curriculum and Teaching Materials

Curriculum development involves the philosophy and concepts of the education, as well as the teaching materials used within that curriculum. The Task Force was told that in the north, emphasis is often placed solely on the materials, without consideration of their philosophic context. As well, the Task Force was told that the individual teacher defines the curriculum through the day-to-day life in the classroom. The real curriculum used in a classroom is that which any individual teacher brings into the situation, regardless of books, materials, or departmental guidelines.

Nevertheless, the teaching materials are an important part of the educational experience. Many people told the Task Force that they do not see themselves and their cultures and history in the materials used to teach their students in school. They believe that this is causing many of the problems among young people. Young people themselves believe this.

Aboriginal peoples are not saying, however, that they only want to learn about their culture and history. They know that their children need to know how to read and write well in English. This must not, however, be at the expense of the aboriginal language. Both they and academics recognize that much of the history must be taught in the aboriginal languages if it is to be fully effective. The Northwest Territories Archives points out that "the languages in which this information (a culture's documentary record) is expressed are particularly important because they constitute a direct cultural link between northern indigenous peoples and their ancestors."



Annie Padlo's class at the Pond Inlet school, May, 1983.

The development of curriculum materials and course content for aboriginal language and cultural courses should be undertaken by the Ministry of Aboriginal Languages and Cultures, as outlined earlier in this report.

"....Native-language teaching material cannot be prepared by merely translating existing English material," said the Special Committee on Education. "The structure, concepts, and expressions of English texts and teaching materials are very different from those that are natural to the Native languages of the Northwest Territories. Once Native-language programs and teaching materials have been developed for the elementary grades, work should begin immediately on similar materials in the Native languages at the high school level."

These courses might blend oral and written materials in new ways. Rather than textbooks, for example, such courses might use tapes of respected elders talking about aboriginal history, legends, and so on. "Exposure to the voices of the elders, some of whom have passed away, describing their own culture in their own terms, will give younger generations a strong sense of their own language and help to develop a distinctive voice to meet the challenges of the future," notes the NWT Oral History Association.

Much of the material is stored in archives throughout Canada and the world. Much also is stored around the Northwest Territories, but is unused because it is not catalogued. The Task Force supports the recommendation of the NWT Oral History Association (and earlier, by the Inuvik bilingual education conference) that this material be located, listed and copies obtained for the NWT Archives and aboriginal cultural institutes. This would, in a short time, provide much valuable and relevant historical material which could be used for curriculum development, public programs on native culture and as raw data for linguists. Areas where the collection of material is needed should be identified as research priorities.

The Task Force believes that aboriginal languages and cultures must be a full part of the experience within the schools. Inuit and Dene games must be part of physical education courses, for example. Native organizations, community councils and MLA's must be invited to take part in civics courses. Native foods and their preparation must be part of home economics courses. Northern peoples and their history must be part of history and social studies courses. Traditional scientific concepts must be included in the science curriculum. The full range of aboriginal cultures, including art, music, drama, health, psychology and religion, must be reflected in the schools.

"To sum it up, the parents...put their trust in the school system and figure that their kids can speak in English....But the truth of the matter is that the kids have a very limited vocabulary in both languages and are only able to express themselves in broken sentences."
(Bill Gawor, Rankin Inlet hearing)

"The Task Force sees the over-all goal as the creation of functionally bilingual students who fluently speak and write both the aboriginal language of the region and English."

"This way of life is just as hard and difficult as it would be to attend university. You have to understand the wind, the dangers of the ice, and the art of survival in general, in order that food and game can be harvested. It is just like going to university. It is hard to learn properly how to survive on the land."
(Guula Nakashuk)

People told the Task Force that the humanities (social studies, history, civics, etc.) should be taught in the aboriginal languages. "If native children/students are not taught or do not learn about the history of their people, their culture, traditional values and customs and their language, then they will never really know themselves or their potential as human beings," the Task Force was told.

The Task Force therefore recommends that northern society courses be developed for Grade 1 through 12 to be taught in each of the aboriginal languages. These courses should reflect the history and background of aboriginal cultures as well as contemporary social, political and economic issues facing the aboriginal peoples, and in the higher grades, the philosophy of the aboriginal cultures. These should be credit courses at the high school level.

Even when aboriginal languages are used at lower levels, students moving into higher levels of the education system do not receive continuing aboriginal language instruction and often lose the facility in the language which has been developed at earlier levels.

Teacher Training

The Task Force recognizes the positive steps being taken in northern teacher education. In some cases, the following suggestions have already been implemented. Where applicable, the Task Force recommends:

There must be specialized training for teachers who teach aboriginal languages. Merely training native people as teachers through the Teacher Education Program does not guarantee aboriginal language programs in NWT schools. The Inuvik bilingual education conference of 1982 suggested providing two options within TEP -- training specialist teachers of aboriginal languages; and training teachers who want to teach all subjects in an aboriginal language.

Teachers must be trained in teaching aboriginal languages as a first language, or as a second language, just as non-native teachers must be trained in teaching English as a second language. These are specialized skills, and require specialized training.

All language teachers must speak and write their aboriginal languages very well if they are to teach these languages. This may require language work with the elders, as well as extensive study when the appropriate textbooks and reference books are developed in each language.

Teacher Education Program courses must be related to the school curriculum, so that the work students are doing is related to the programs or courses they will teach in the classroom. Time, and professional guidance, must be provided for students to learn how to develop aboriginal language curriculum materials which can be used in the classroom.

Teacher Recognition

Professional recognition, and access to teacher training, must be provided for native language instructors currently used in the classrooms to assist professional teachers who are unable to speak the local aboriginal language. This recommendation also was made by the 1982 Inuvik bilingual education conference and by the Special Committee on Education.

Continuing efforts should be made to have TEP credits recognized by other southern universities as well as by the University of Saskatchewan and McGill University so that TEP graduates can be professionally recognized and can take further educational courses at other post-secondary in-

stitutions of their choice. Workshops and courses in aboriginal languages taken by northern aboriginal teachers should be recognized in their professional qualifications and remuneration in the same way as professional development courses taken by other northern teachers are recognized.

Inuit teachers who are working with non-aboriginal teachers to run summer courses for classroom assistants should be assisted and encouraged to take over the teaching of these courses in Inuktitut, and this training function should be made part of the job description of these non-aboriginal teachers.

Although Alberta does not recognize TEP qualifications, qualifications for NWT teachers are based on the Alberta system. A review of the Government of the NWT's teacher classification system is needed if the kind of teachers needed by a fully bilingual education system are to be attracted to, and kept in, the educational system. Teachers who understand the culture, understand the language, can teach the language and can incorporate their culture into the content of every subject they teach are far more valuable in a Northern context than teachers who have none of those qualifications can ever be.

Aboriginal teachers are being heavily relied on to establish a bilingual education system, and professional associations such as the NWT Teachers Association as well as the Government of the NWT must recognize this and encourage those teachers in their work and their professional development. The problems outlined above are only a few of the problems experienced by aboriginal teachers. Many more problems remain to be resolved, and addressing these problems should be part of the function of the professional associations.

As well as encouraging professional organizations such as the NWTTA to include aboriginal language and culture in their workshops and conferences, the Government of the NWT should assist native teachers in holding their own professional meetings. Reports from these meetings should be circulated widely among all NWT teachers, and the Government of the NWT should help native teachers to develop their own professional development network.

The Task Force recommends that cross-cultural and language awareness programs be mandatory for all teachers teaching in NWT schools. Teachers should be encouraged to learn the aboriginal language of the area, and bilingual teaching positions must be established. (This recommendation also was made at the Inuvik bilingual education conference and by the Special Committee on Education.)

Adult Education

Many people who speak some English as well as their aboriginal language are lost when trying to listen to English spoken quickly during a conversation or on radio or television. While these people may be regarded by others as being bilingual, they may only be partially fluent or literate in the second language. In some cases, they are not fully fluent and literate in either language.

All adults must have the opportunity to achieve literacy in either English/French or their aboriginal language. The Task Force believes there must be a greater availability of adult programs which teach reading and writing in the aboriginal languages.

In the Dene communities, when agreement has been reached on standardizing the writing systems, there must be a broad adult education program to teach the new system to all speakers.

"Developing a bilingual education system means much more than fitting a few aboriginal words or concepts into the current school system."

Adult education class at Rae-Edzo, November, 1983.

"In order to keep the language alive, you have to teach your children right from the beginning, right from the time they could speak." (Eliza Lawrence, MLA Tu Nedhe)

"It is the CBC's experience that graduates who have been able to maintain their language, with full appreciation of their culture and heritage, are often most able and self-confident to take on the demands of the modern workplace." (CBC Northern Service, Inuvik hearing)

Adult education courses involve more than just teaching languages. Translating a bank deposit slip into Inuktitut, for example, is not very helpful for someone who doesn't understand how to use the deposit slip. Adult language courses must therefore not just teach words, but also the ability to understand and act more effectively in northern society.

The Task Force recommends that Adult Education programs be developed for young people who have dropped out of the school system as well as for adults. In particular, the Task Force recommends that the Greenland "Folk School" be considered as a model combining language and cultural education along with usable skills for school dropouts. The Folk School was established so that young people could learn their cultural values as well as to teach other usable skills. Such schools also might assist aboriginal teenagers in learning landbased skills which the formal school system has not taught them.

Aboriginal Language Instruction for Adults

Many people, both Inuit and non-native, living in Inuit communities, recommended that language courses such as those given by the Eskimo Language School in Rankin Inlet (which was cancelled when the linguistics division of the Department of Education was created) be offered to non-aboriginal speakers. Some people felt these courses should be compulsory.

"....the preservation, strengthening and further development of the aboriginal languages is also important to those of us who are not of the aboriginal culture but who wish to continue to live and work with the aboriginal people," one government employee told the Task Force. "I know of many people like myself who desire to learn more about the aboriginal peoples whom we work with and who are affected by the programs we implement," she added. "There are so many people who have not learned about the original peoples' cultures or languages and yet have made many decisions in the work they do about what the aboriginal people may need or want. It would seem to me that a basic requirement would be for us to learn about the essence of the peoples and their culture before designing programs which would affect their lives."

While it is desirable for government employees to learn an aboriginal language, many people outside government also wish to learn an aboriginal language. These include both non-aboriginal people and aboriginal people who never learned, have forgotten or don't feel confident in speaking their own languages.

The Task Force therefore recommends that courses in the aboriginal languages be made available at the community level to adults wishing to learn (or relearn) the aboriginal languages. These courses should offer varied levels of instruction from beginner through advanced. The availability, standards and delivery of such courses should be the responsibility of the Ministry of Aboriginal Languages and Cultures.

VII. Interpreting/ Translating

i. Professional Recognition

Because of the low status given to aboriginal languages in the past, occupations in which the aboriginal languages are used extensively, such as interpreting and translating, have not been fully appreciated as professional occupations.

Yet interpreting, particularly simultaneous interpretation, is a highly demanding occupation requiring skill in both English and the aboriginal languages, hard work, and quick thinking, particularly when the sentence structures of the aboriginal language being translated and English may be diametrically opposite.

Interpreter/translators in the Northwest Territories are expected to do more than translators and interpreters anywhere else.

"Nowhere else is any interpreter/ translator asked to do all of the following tasks:

-- perform simultaneous interpreting in a native language (simultaneous is a very specialized skill);

-- provide written translation as well as oral interpretation;

-- provide interpretation in a Legislature;

-- perform interpreting or translating in every subject area;

-- develop terminology for every subject area;

-- interpret and translate both ways: from a native language to English and English to a native language (especially when English is learned as a second language);

-- develop audio-visual materials, often including script-writing;

-- type in the native language;

-- use computers in translating or recording terminology;

-- provide language services to so many groups at once: Legislative Assembly, Executive, all government

departments, courts (occasionally), and any other organization, board, group, agency, council or individual as requested (and as time permits).

'Relay interpreting', involving three or more languages, is the most difficult task that can be asked of any interpreter. This process was very recently developed in the NWT and was implemented immediately in the Legislature. It has never been done before with native languages."

ii. Specialized Training Needs

The Task Force recommends that the Government of the NWT recognize interpreting and translating in aboriginal languages as professional occupations which are a key part of government service to the majority of its citizens, and classify and compensate them accordingly.

Intensive training programs must be developed for interpreter/translators, and special training courses in simultaneous interpreting are needed. Upgrading in both the aboriginal language and English also must be made available to interpreters who are expected to translate into English from aboriginal languages as well as from English into aboriginal languages.

Interpreter/translators, as well as people working in broadcasting and other areas where their use of the language comes under close scrutiny, feel the need for more intensive training in both their own languages and in English.

"Students also will be competent in the traditional skills [so they can] if they choose, make a living from the land skills..."

"If a person does not speak proper (good) English, they are unable to carry out a job efficiently, and therefore the same holds true for Inuktitut." (Inuit Cultural Institute, Eskimo Point)

"As is true with any language, people express themselves more clearly and confidently in their mother tongue." (Dan O'Neill, Cambridge Bay)

"We have our elders to give us guidance. They don't have a university education but they have a lifetime of understanding and wisdom to offer us. Only if native culture is taken fully into account can the education for native people be rewarding." (Alice Abel, Yellowknife)

The courts "have a hard time to get interpreters because there are no trained interpreters out there. There is terminologies that they just don't know how to put into words such as spousal assault, or incest, or rape, or just name anything to do with rape, they don't know or have words for these terminologies." (Inuvik hearing)

English is their second language, not their first language; to expect them to translate with the same fluency and command of language as a speaker for whom English is a first language is not reasonable unless more training in English is available to them.

Specialist categories within interpreting and translating also must be recognized, and special training programs must be developed in these areas, which include the law, medicine, science and industry. Such specialization eventually may include having interpreters translate only from English to Inuktitut, for example, or only from Inuktitut to English. The interpreter/translator specialists must be recognized, compensated and treated as specialists are in any other field.

Legislating the right to interpretation and translation within the courts will immediately increase the demand for such services. As other rights are legislated, the demand for such trained professionals in areas such as the health professions also will increase.

The need for interpreting and translating skills will increase as aboriginal languages are used more fully throughout northern society. Introductory courses in interpretation/translation and other fields related to aboriginal languages should be provided as part of the high school curriculum. Higher level interpretation/translation training courses should be offered as part of the post-secondary education system.

"Many government offices (GNWT and federal) rely on not-always-present personnel to act as interpreters even though they were not hired in this capacity." (Baffin Region Inuit Association)

The development of these training courses will be done by the Ministry of Aboriginal Languages and Cultures. The setting of standards and certification of interpreters and translators also will be done by the Ministry, and this certification will be recognized by all departments and agencies of the Government of the NWT.

Training courses offered by government or the Ministry of Aboriginal Languages and Cultures should not be limited just to those interpreters and translators who work for government. All people working in the interpretation and translation field should be able to take advantage of such training in this developing field.

iii. Regional Interpreter Services

Many people told the Task Force that there is a need for more public access to interpreters/translators in the communities. Unilingual aboriginal speakers need help in dealing with the wide variety of documents delivered to them in English/French, and want access to interpreters at the community level.

Government has been placing interpreters in the regions as resources permit; this trend must be encouraged and accelerated, although it may not be practical to staff every office with its own interpreters.

The need for interpreters is not eliminated by the designation of bilingual public service positions. Interpreters and translators would still be needed even if the entire public service became bilingual in English/French and the aboriginal languages overnight.

Public servants at the local/regional levels who are bilingual in English/French and the aboriginal languages should not be expected to act as interpreters for other staff, unless that is specified in their job descriptions and they are compensated appropriately.

As the Ministry of Aboriginal Languages and Cultures develops standards for certification of qualified interpreter/translators, the Government of the NWT should maintain a list of certified interpreters and translators, and this list should be available to the public. Many private businesses who wish to have material interpreted are not sure where to go for assistance in interpretation, and such a list would assist them in providing material bilingually.

VIII. Within the Government of the NWT

i. Encouraging Voluntary Bilingualism

The Task Force recommends that, aside from designated bilingual positions, all permanent government employees be encouraged to voluntarily learn the aboriginal languages. A compulsory system would likely mean that a great deal of money needed for the development of the aboriginal languages would instead be spent on training English or French speaking public servants to speak the aboriginal languages.

However, where the achievement of specific bilingual services is required by government policy, accountability for achieving such aims should be built into the job description and performance review process for non-aboriginal speaking program managers.

Where Language Skills are Essential

All positions in the public service should be reviewed to identify jobs in which the ability to communicate in the region's aboriginal language is essential for the effective performance of the job. Such jobs could include those in community offices, or those in which meetings held with local communities are an essential part of the job, as one man pointed out.

"...we cannot afford to lose our language by continually speaking in English so that we may be understood by the few who cannot understand our language. By this, I mean that we are often required to conduct meetings in English even though a big majority of our members normally, and prefer to, speak in Inuktitut. We have to meet with them because they are officials who cannot operate without our input. Why do they not learn the language?"

Developing Bilingual Managers

Many government employees in the Inuktitut-speaking areas of the NWT expressed a desire to learn the aboriginal language. This may be a reflection of the relative numbers of permanently-employed workers who are unilingual Inuktitut, bilingual in Inuktitut and English, and unilingual English.

In the Keewatin, for example, there are about 900 permanent jobs. About 220 jobs are held by unilingual Inuktitut speakers; 280 jobs are held by non-Inuktitut speakers; and about 300 jobs are held by bilingual people who can work in both languages.

Most people suggested that the employment prospects of older unilingual aboriginal speakers are limited. However, most unilingual aboriginal speakers can work equally as well as unilingual English speakers if managers are bilingual.

Programs pioneered by the Government of the NWT in helping unilingual Inuktitut heavy-duty mechanics attain their journeyman's papers should be expanded. The existing program allows Inuit who have been working as mechanics but do not necessarily have the oral or written English skills to take the journeyman's examination to receive their papers, and holds promise for other areas as well.

If public services are available from government in both aboriginal languages and English, then unilingual aboriginal speakers will still be served well without having to learn English unless they want to. After all, services are available to unilingual English speakers throughout the Northwest Territories and people who speak only English are not required to learn an aboriginal language.

"Language lies at the heart of our responsibility to record and share the human history of the NWT." (Prince of Wales Northern Heritage Centre, Yellowknife)

Women cutting up meat.

"We should concentrate on finding out the real names of the communities and write them down, keep them on file for reference before the people that are knowledgeable are gone..." (Jiitalu Kakee)

Thus, in order to best serve both unilingual aboriginal speakers and unilingual non-aboriginal speakers, emphasis should be placed on recruiting and training bilingual (English/French and aboriginal languages) managers. Bilingual speakers can be promoted, or brought into the public service, as management trainees. Part of the manager's mandate would be to train a bilingual speaker to take over that management job within a specified time, perhaps one or two years, depending on the complexity of the job.

Language Allowances

Giving financial recognition to language ability is not a new or precedent-setting idea. It was used in the federal bilingual program, and it has been in place for teachers in the North for some years.

A language allowance of $1,926 per year is available, through a memorandum of understanding between the NWT Teachers' Association and the GNWT, to teachers who are proficient in their aboriginal language and use it in the schools or in school-community relations. The language allowance is available only to teachers. Classroom assistants, who belong to the Public Service Association, do not get the allowance.

The Task Force recognizes that the language allowance has been an attempt to recognize the value of aboriginal languages. However, the Task Force suggests that recognizing the ability to speak an aboriginal language through the government's classification system would be a more appropriate step.

The Task Force recommends that a review of the Department of Personnel's job classification system be done at the same time as the review of all public service jobs in order to find the most appropriate way to recognize the ability to speak an aboriginal language. One suggestion made to the Task Force was to use a point system in assessing candidates for employment, with a high point value given to native language ability.

In advertising positions, the Department of Personnel should indicate when the ability to speak an aboriginal language is a requirement or is desirable. Jobs which require aboriginal language ability should be advertised in the appropriate aboriginal language.

Information on public service careers should be prepared and distributed in native languages, and publications which explain employee benefits, rights and conditions of employment should be translated into the aboriginal languages orally or in writing.

Training programs should be delivered where possible in aboriginal languages as well as in English.

"As a community library, our aim is to provide informational and recreational services to the public and to serve as a centre for cultural and educational activities. To fully be of service to the entire population in our area, these services must be offered in English and Inuktitut both." (John Ayaruaq Library, Rankin Inlet)

ii. Place Names and Maps

The Task Force supports the Government of the NWT's policy on geographic and place names, and recommends that maps of the Northwest Territories be revised regularly to reflect the adoption of aboriginal names. Maps of the Northwest Territories used in territorial government activities should include place

names in the aboriginal languages as well as in English.

The Task Force also suggests that in cases where peoples' surnames were changed by the authorities in the past, either as part of 'Project Surname' or earlier by the church, these people be permitted to change their names without cost if they wish to do so. Often these changes are necessary to reflect the standardized Inuit writing system, or the original Dene names, but are not made because of the cost involved.

iii. Libraries and Museums

As aboriginal languages and cultures are used more and more in northern society, community libraries and museums will develop the same importance for aboriginal speaking residents as they have always had for non-aboriginal residents. Librarians told the Task Force that they want to have more material, oral, audiovisual and written, in the aboriginal languages in their libraries. The Task Force encourages the Government of the Northwest Territories to provide support to the library system to allow these initiatives to be carried out.

A number of people told the Task Force that a Northern publishing house which would publish stories and legends in aboriginal languages, true northern history, textbooks and reference books on aboriginal languages, dictionaries of aboriginal terms and words, and aboriginal languages translations of popular literature was needed.

Other people called for the encouragement and development of aboriginal writers, both young and established, through such things as writers' workshops and tours of native storytellers, songwriters, poets and non-fiction writers.

Lists of material which is available in aboriginal languages should be produced and distributed widely through community libraries and other sources. Government should include a separate listing of materials available in aboriginal languages in its publications catalogue.

Dogrib interpreter/translator Margaret Mackenzie teaches her language to students at an adult evening class in Yellowknife.

iv. Community Government/ Regional Councils

Territorial legislation should clearly allow community governments and regional councils to operate in the aboriginal languages as well as English/French. Such a provision should be included in the proposed new legislation which will replace the Municipal Act.

Communities also should be advised immediately of steps they can take to enhance aboriginal languages without a need for legislative action, such as putting up street signs in the aboriginal language as well as English. This one simple step will make many elders feel less like strangers in their own land.

"For me, becoming familiar with the aboriginal language was like being able to peer through an open window into another world." (Laurie Nowakowski, Yellowknife)

Inuit interpreters Julianna Boychuk of Yellowknife and Thomas Tiktak of Rankin Inlet at work, September, 1983.

IX. Outside the Government of the NWT

Some areas in which aboriginal speakers wish to see their language used fall outside the jurisdiction of the Government of the Northwest Territories. Such areas include the Government of Canada, private businesses which are federally-regulated, and other private businesses.

i. Airplanes and Safety Information

"...we see a lot of signs and notices in English and we cannot understand them. The only way we may understand these kinds of notices at all is through our children....If notices are put all over Frobisher Bay...we still do not know what is going on because they are written in English." (Elijah Papatsie, Frobisher Bay)

One area often mentioned to the Task Force is the provision of services and of emergency information on airplanes. While many airlines are producing emergency information cards which use diagrams rather than words to describe emergency procedures, this only partially resolves the problem of aircraft safety for unilingual aboriginal speakers.

The Air Transport Committee of the Canadian Transport Commission, which regulates airline activity in Canada, made a number of language-related recommendations after its review of air services in northern and remote areas. Its Summary Report on the Adequacy of Air Services in Northern and Remote Areas, published in November, 1984, pointed out that air transportation in the North is a necessity, not a privilege.

The Committee made the following recommendations:

"In order to enhance consumer awareness, the Panel encourages the air carriers providing service in northern and remote areas to avail themselves of the existing media outlets in addition to local community groups to publicize their fares, cargo rates and schedules as widely as possible in the local Native People's language. At the same time, the Panel wishes to recommend that CBC Northern Services re-examine its policy with respect to items of concern to its local listeners – such as available air carrier discount fares and schedules in the areas – and to make itself much more accessible to what is in effect a public service announcement.

"It is the Panel's opinion that there is also a definite demand for travel-related information in the Native Peoples' languages. The Panel encourages the air carriers to assist the Native Peoples in making travel arrangements by providing, wherever feasible, telephone reservation services and related schedule information as well as airport check-in assistance and in-flight service announcements in the appropriate Native People's language.

"In the interest of safety for the travelling public, the Panel recommends that the air carriers, in conjunction with the Aviation Safety Bureau, commit themselves to ensuring that in-flight emergency information, where applicable, be readily available on the aircraft in the appropriate Native People's language."

The Task Force supports these recommendations, and urges the Government of the Northwest Territories to assist as much as it can in ensuring that these recommendations are put into effect. Such assistance might include offering the services of the Language Bureau to facilitate the needed translation work.

ii. Federal Activities

The Government of the NWT should encourage federal departments active in the North to use aboriginal languages as well as English/French when dealing with people living in primarily aboriginal communities or regions.

In cases where the federal and territorial governments share the responsibility for programs, the territorial government should urge the use of aboriginal languages as a functional part of such programs and set an example by its own actions.

In cases where the Government of the Northwest Territories pays for services provided to territorial residents by a federal agency such as the RCMP, the recruitment of special constables or arrangements which also would allow a community role in policing should be discussed with the RCMP. One region recommended that a public relations campaign be developed to attract aboriginal-speaking special constables.

iii. Health Care Services

The use of aboriginal languages in health care services is of particular concern to aboriginal citizens of the Northwest Territories. Plans for training medical interpreters to be stationed in the

regions as well as in territorial hospitals must be developed immediately, and the need for the use of aboriginal languages must be included in any discussions of the transfer of health care services from the federal government to the Government of the NWT.

Progress is being made in these areas, the Task Force was told. Two Inuit public health nursing aides are employed in the Baffin region, and throughout the Kitikmeot communities, there are Inuinnaqtun-speaking employees who interpret and translate for elders and other Inuit who do not speak and write English. They explain the patient's complaints to the doctor or nurse, and tell the patient when to take medication and how many pills to take.

Such services are vitally necessary to unilingual Inuit and Dene speakers, whose prescriptions are usually written in English and explained by an English-speaking pharmacist.

A dictionary of medical terminology is desperately needed in all aboriginal languages to help the interpreters do their job as efficiently and accurately as possible.

iv. Communications

Aboriginal languages are used widely on CBC radio and by native communications societies in both the Eastern and Western NWT, but even in the East, where more programming is produced in the Inuit language, people feel a great need for more television programs delivered in aboriginal languages.

The Task Force was told that people want to see their languages and cultures reflected in the media, and that they want even more radio and much more television programming in their languages. Information on Government of the NWT programs and services produced in the aboriginal languages also is needed, and could be prepared by the government in conjunction with native language broadcasters. Audiovisual productions already made in the aboriginal languages by the Language Bureau should be offered to CBC for use in its television programming.

Training programs in journalism are needed for native language broadcasters. The Task Force was told that a formal communications training program should be developed by the Government of the NWT in order to train more northern residents in communications skills.

v. Private Businesses

The Government of the Northwest Territories should encourage private firms operating in the NWT to use aboriginal languages where appropriate. In cases where government contracts or funding programs are involved, the Government could consider requiring such firms to use aboriginal languages as well as English where appropriate.

Some companies already use aboriginal languages extensively because it improves their business operations. Bell Canada, for example, provides a trilingual telephone directory in the eastern NWT (English/French/Inuktitut), has Inuktitut-speaking employees on staff, and records messages in English and Inuktitut. In some Bay stores, such as Pangnirtung and Coppermine, Inuktitut is being used throughout the store operations.

Many of the requests for translation made by aboriginal speakers are for very practical, often safety-related, materials. Equipment manuals and parts lists for skidoos and outboard motors are one example.

Other firms want to use aboriginal languages to some extent in their operations but need assistance in arranging adequate translation. The Government of the NWT, in order to encourage use of aboriginal languages, might consider assisting private companies with certain types of translation for a period of two or three years.

The Government of the NWT also could encourage the use of aboriginal languages by private companies by translating tender calls where appropriate into the regional aboriginal language, or by providing some degree of preference to firms using aboriginal languages in their operations.

The use of aboriginal languages by private businesses could be monitored by the Office of the Commissioners of Aboriginal Languages, and included in the Commissioners' annual report to the Legislative Assembly. Such reports would encourage other companies to use aboriginal languages as well.

"...while we have been able, within CBC, to divert funds to produce some northern programming, our total regional programming in the north is less than ten per cent the amount of regional programming provided by the CBC anywhere else in the country. So we are aware that our television service does not adequately reflect the North to itself, or to the rest of the nation for that matter. The television mirror is distorted." (CBC Northern Service, Inuvik hearing)

"Presently, nurses and doctors require an interpreter to act as an intermediary between patient and doctor. In emergency situations, there may be only one or no bilingual personnel available..." (Baffin Region Inuit Association)

Implementation

The Task Force wishes to emphasize that the aboriginal languages can be used immediately in many areas without requiring any policy or legislative changes. For example, bilingual street signs can be installed in the communities. Local and regional bodies can function in the aboriginal languages. Individuals and families can insist on using their aboriginal languages at home and in public.

Many of the recommendations, however, do require government action. The Task Force realizes that these recommendations cannot all be implemented within the next six months, or even within the next one or two years. A reasonable schedule for implementing the proposed changes over the next few years is needed. Many things can be changed very quickly. Other changes, such as the development of a standardized Dene writing system, a fully bilingual education system, or the legal translation of laws, will take longer. However, plans must be made immediately so these changes will happen in the future. In the case of legal requirements, the legislation should be introduced as soon as possible, with the provision, where necessary, that it will not come into effect until a fixed date.

The following then, is what the Task Force believes to be a reasonable schedule for the implementation of its major recommendations:

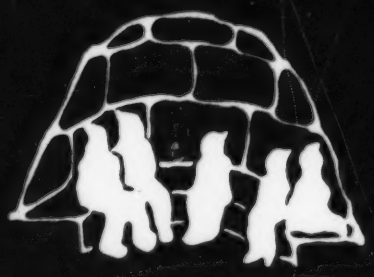
"It has always been a mother's responsibility to teach her children how to speak. Society refers to their national language as the 'mother tongue'. That phrase alone confirms to us that women must begin to reinforce our languages in the home." (Native Women's Association of the NWT)

	Timetable for Implementing Official
	As Soon As Possible
Government Services	right to receive and duty to provide medical services in communities and regions
Program targets	production of necessary Inuktitut materials production of specialized medical interpreters
Courts	right to use the language in criminal proceedings, including right to be tried by jury whose members speak the language, and in family proceedings involving children
Program targets	establish court interpreter corps improved training and salaries for native courtworkers
Legislature	right of members to use the language in the House and proceedings of the House duty to make available agendas, resolutions and minutes of meetings of municipal councils and other GNWT local and regional boards and committees
Program targets	improve special training for Assembly interpreters part-time positions for local interpreters
Laws	
Program targets	
New Institutions	Office of Commissioners of Aboriginal Languages established two Commissioners be appointed creation of Ministry of Aboriginal Languages and Cultures amendments to Education Ordinance introduced which establish clear right to bilingual education
	Ministry Responsibilities: • teacher training related to aboriginal languages and cultures • curriculum development for education delivered in the aboriginal languages • interpreter/translators placed under the new Ministry • increased interpreter/translator training programs • standards-setting for professional use of languages and culture (teachers, interpreter/translators, etc.) • other areas of language and cultural affairs placed under new Ministry • establish inquiry into standardization of written Dene languages
Within Government of the NWT	completion of identification of bilingual positions a community education program, including workshops for local and regional councils and education bodies, to increase awareness of options and responsibilities relating to aboriginal languages and cultures

Status for Regional Aboriginal Languages

	5 years	10 years
	right to receive and duty to provide health care, social services (welfare, UIC, family services) wildlife and air transport services in communities and regions	right to receive and duty to provide all government services in communities and regions
	right to receive and duty to provide above services in head offices depending on demand	right to receive and duty to provide all government services in head offices, where nature of the service makes it reasonable
	bilingual community health representatives, social workers, wildlife officers	standardized written Dene languages
		right to use the language in all court proceedings
	duty to provide interpreters as soon as possible on arrest, search or seizure, or apprehension of a child or mentally incompetent person duty to provide interpreters as needed in order to exercise right to legal counsel duty to issue judicial decisions where the trial was conducted in the language, or (for all regional aboriginal languages), where the decision involves a point of law important to the public (in Dene and Inuit languages)	
	key phrase language training and materials for RCMP bilingual child welfare and mental health workers	one or more bilingual RCMP (or community police) in each community standardized written Dene languages
	duty to make available non-authoritative summaries of bills and resolutions duty to make available Executive Council documents for Executive members	
	specialized government translators bilingual positions for GNWT local government staff	standardized written Dene languages
	duty to provide non-authoritative summaries of all NWT statutes and regulations in Inuit language duty to provide non-authoritative summaries of all local and regional municipal by-laws in Inuit language	(in Dene and Inuit languages) (In Dene and Inuit languages)
	train legislative and executive translators	
		Commissioners to review over-all progress toward legally-equivalent laws
	jointly responsible with Department of Education for all teacher training and curriculum development	by grade nine, all community students are fluently bilingual and have considerable on-the-land skills in larger centres, unilingual english education offered as option, but with considerable aboriginal/northern content fully bilingual high-school program available in every region

31. Qurluqtuq
32. Iqaluktuuttiaq
33. Ulukhaqtuuq
34. Talurjuaq
35. Uqsuqtuuq
36. Arviligjuaq
37. Umingmaktuuq
38. Qingauk
39. Ausuittuq
40. Qausuittuq
41. Ikpiarjuk
42. Nanisivik
43. Illulik
44. Sanirajak
45. Mittimatalik
46. Kangiqługaapik
47. Qikigtarjuaq
48. Panniqtuuq
49. Iqaluit
50. Kinngait
51. Kimirut
52. Sanikiluaq
53. Naujaat
54. Qamani'tuaq
55. Igluligaarjuk
56. Salliq
57. Arviat
58. Kangiqłiniq
59. Tikirarjuaq



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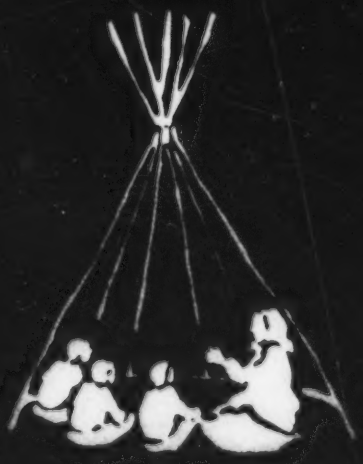

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ᖃᐅᔨᓴᖅᑎᑦᓯᓂᖅ ᑐᓂᓯᔪᓐᓇᖅᑐᑦ ᓄᓇᕗᑦ ᐊᑐᐊᓂᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑐᓵᔪᒪᓂᖅᓯᒪᔪᖅ ᐃᓕᓴᕐᕕᒃ ᓄᓇᓕᒫᓂᖅᓯᒪᔪᖅ ᐃᓄᐃᑦ ᐊᑐᓵᔪᒪ

ᐃᑲᓯᓂᑦ ᑐᓂᓯᔪᖅ ᖃᓄᐃᓕᓐᓂᖅ

ᐅᖃᐅᓯᕗᑦ ᑭᒃ ᐊᓂᖅ ᐱᖓᓱᓂᒃ ᓴᓇᔨ-
ᒥᓪᓚᕐᓂᑦ ᒥᑦᓂᒃ ᖃᓄᐃᓕᓐᓂᑦ, ᐃᓕᓴ
ᐊᒪᑕᑲᖅᐳᓴ, ᑲᓇ ᒥᐊᑎ ᑭᐊᓴᓗ, ᐋᒃᒪᓗ
ᑲᓇ ᒥᐊᑎ ᑭᓱᒃ ᖃᐅᔨᓴᓂᓂ ᒪᑦ ᑎᑎᕐᓂ-
ᓂᒪᓂᓗ ᐃᑲᓯᓂᑦᒪᑦ. ᒪᓕᒪᓄᑦᓗ
ᐃᓱᒪᓕᐅᖅᑎᑕᐅᖅᓯᓂ ᐃᑲᓱᒪ ᒪᑎᖃᑕᐅ-
ᓕᐅᖅᓯᓂᓗ ᐋᒃᓕᓂᓗ ᓱᓕᓕᒃ.

ᑐᓴᔨᓕᓗ ᐃᓄᒃ ᑎᑐᓕᒪᔨᓕᓗ ᐅᖃᐅᓯᕗᑎᔨᓂᒃ
ᐃᑲᓯᓂᐅᖅᑐᑦ ᖃᐅᔨᓴᖅᑎᓕᓗ ᑎᑎᕐᓂᖅ-
ᑎᓕᓗᑦ, ᖁᓕᓯᓱᒪᓗᐊᖃᖅᑕᐅᓕᓗᑦ.

ᐋᒪᒪᓗᑦ ᑕᐅᖅ ᐅᖃᐅᓯᕗᑎᔨᓂ ᖁᓕᓯᒪᒪᑎᒃ-
ᑭᑐᑦ ᑭᑐᒥᐊᓂᒃ ᐃᓱᒪᓕᐅᖃᑕᐅᓕᐅᖅᑐᓂᒃ
ᖃᐅᔨᓴᖅᑎᓂᓗᑦ, ᓄᓇᓕᒃᓄᓕᓗ
ᐊᓯᕐᓂᖅᑎᓂᓗᑦ, ᑲᐃᒪᓕᓗ ᐱᓕᑎᓯᑦ
ᓄᓇᓕᒃᓄᓕᓗ ᑲᑎᒪᔨᖅᑕᐃᑦ ᐃᓪᓗᒃ ᑭᑐᒥᐊᑦ
ᐃᑲᓯᓂᐅᖅᑐᓗᒃᑐᑦ ᓴᓇᓂᒃ ᓴᓇᓖᑦᓯᑐᖅᓯᑦ.

ᐋᒪᒪᓗ ᐅᖃᐅᓯᓂᒃ ᖃᐅᔨᓴᕆᔨᑦ ᖁᓕᓯᓂᒪᒪᑎᒃ-
ᑎᐊᑎᑦ ᓇᑎᒍ ᐃᓱᒪᓕᐅᖃᑕᐅᔪᓂᐅᑦᓯᐅᑦ ᓯᑕᒪᑦ.

ᓄᓇᕗᑦ ᐊᑐᕐᓂᖅ

	ᓄᓇᕗᑦ
ᐃᒪᓐᓇᐃᓕᓐᓂ	ᓴᓇᓂᓪ ᓯᑕᒥᓐᓇ
ᑕᖅᑕᓴᓂᐊᕐᓂᑦ ᖃᑕᐅᔪᓂᑦ ᓂᐊᕐᓂᑦ ᓇᐃᓐᓂᒥᓴᓪᓚᕆᓂᑦ	1-ᒥᑦ 8-ᔪᑦ
ᐱᓕᕆᑦ	9-ᒥᑦ 15-ᔪᑦ
ᑕᖅᑕᓴᓂᐊᕐᓂᑦ	16-ᒥᑦ 29-ᔪᑦ
ᑕᖅᑕᓯᑦ ᑐᑭᓯᑦ ᒪᓕᒐᓂ ᐊᑐᖅᑕᑕᓂᕐᓂᑦ	30-ᒥᑦ 39-ᔪᑦ
ᑕᖅᑕᓴᖅ ᐃᓕᖅᑯᓴᑕᑦ ᐱᓕᒪᑎᑕᐅᓂᑦ ᐋᑎᒪᓐᓇᒃᓯᒪᔪᖅ	40-ᒥᑦ 42-ᔪᑦ
ᐃᓂᐃᑦ ᑕᖅᑕᓴᓂᑦ ᖃᓂᐃᑦᓯᒪᓕᕆᓂᖅ ᒪᓕᒐᓂᖅ	43-ᒥᑦ 48-ᔪᑦ
ᐊᑦᓯᐃᑦᓂ ᑕᖅᑕᓴᓂᑦ ᖃᓂᐃᑦᓯᒪᓕᕆᓂᑦ ᓯ	50-ᒥᑦ 53-ᔪᑦ
ᑕᐃᔨᓴᓂᓗᒃ ᓄᑖᓗᒃ ᓴᓇᓂᖓ	54-ᒥᑦ 61-ᔪᑦ
ᓴᓕᓚᑦᓂᖅ ᓄᑕᖅ ᑕᖅᑕᓴᓂᑦ	62-ᒥᑦ 76-ᔪᑦ
ᓴᓕᓕᑎᓗᓖᖓ ᐃᓐᓂᐃᑦ ᐊᑐᐃᑦᓯᒃ ᑕᖅᑕᓴᓂᕐᓂᑦ ᐃᓕᑎᑎᕐᑐᐃᓐᓇᕐᓂᓗᒍ	
ᓴᓕᓚᑎᔨᑦ ᑐᑭᓯᑦᓗᒍ	77-ᒥᑦ 80-ᔪᑦ
ᓴᓕᓚᐃᓗᑦ ᑕᖅᑕᓴᓂᑦ ᐃᓕᑎᑎᕐᑐᐃᓐᓇᕐᓂᓴᓕᕆᓂᑦ ᑲᑎᑎᕐᑐᓂᒍ	81-ᒥᑦ 87-ᔪᑦ
ᐃᓐᓂᐃᑦᓯᒃ ᐊᑐᐃᑦᓯᒃ ᑕᖅᑕᓴᓂᕐᓂᖅ ᖃᓄᖅ ᓴᓕᓕᑎᑎᔨᑦ ᐋᓐᓂᐊᑕᐅᓕᖅᑐᑦ ᐃᓐᓇᐊᒥᓱᓕᕆᓂᑦ ᓴᓕᕆᓂᖅ	88-ᒥᑦ 94-ᔪᑦ
ᖃᓄᐃ ᐱᓕᒪᓐᓇᓕᑦᓯᐊᕐᓂᑦ ᐊᑐᖅᑕᓴᓕᕆᓂᑦ	95-ᒥᑦ 97-ᔪᑦ
ᓴᓕᓕᑦ ᓴᓗᐅᓕᑕᐅᓕᓂᖅ ᓴᓇᔨᓂᑕᐅᓪᓚᓐᓂᓴᓕᕆᓂᑦ	98-ᒥᑦ 101-ᔪᑦ
ᐃᓐᓂᐃᑦ ᐊᑐᐃᑦᓯᒃ ᑕᖅᑕᓴᓂᕐᓂᑦᓂ ᐃᓕᖅᑎᑦ	102-ᒥᑦ 103-ᔪᑦ
ᑕᖅᑕᓴᓂᕐᓂᑎᒍᑦ ᐱᓕᕆᑐᓂᖅ ᑐᑭᓯᓗᒍ	
ᑕᖅᑕᓴᓂᕐᓂᑦ ᐃᓕᑐᓂᖅᓴᖓᔪᓄᑦ ᑕᑯᐊᔪᑦᑕ	104-ᒥᑦ 116-ᔪᑦ
ᒥᓂᔅᑕᑦ ᐃᓕᖅ ᐃᓐᓂᐃᑦ ᐊᑐᐃᑦᓯᒃ ᑕᖅᑕᓴᓂᕐᓂᓄᑦᓂ	117-ᒥᑦ 122-ᔪᑦ
ᒥᓂᔅᑕᑦ ᐃᓕᑦ ᐅᖃᓄᖅᓯᓚᐅᑐᐃ	123-ᒥᑦ 127-ᔪᑦ
ᒥᓂᔅᑕᑦ ᐃᓕᑦ ᐱᓇᓕᐊᖅ ᓴᓇᓂᖓ	128-ᒥᑦ 130-ᔪᑦ
ᐃᓕᓄᑦᓂᐊᖅᑎᓄᑦ ᓴᓇᓂᖓ	131-ᒥᑦ 135-ᔪᑦ
ᐃᓄᐃᐃᑦ ᐃᓕᓄᑦᓂᑦ ᐃᓕᑦ	136-ᒥ
ᑐᓴᕆᓂᑦ /ᐃᓄᐃᑦ ᑎᑐᓕᑎᑕᑦ	137-ᒥᑦ 138-ᔪᑦ
ᐃᓕᓄᐃ ᐊᓚᓄᖅᓄᖓᑦ ᔭᓕᓄᖅ	139-ᒥ
ᐃᓕᓄᑦᓯᓕᓄᑦ ᑲᓕᑉᑎᑦ ᐱᓕᒪᑎᑦ	140-ᒥᑦ 141-ᔪᑦ
ᒡᓄᐃᓗᒃ ᒥᓂᔅᑕᑦ ᑲᑎᒪᔨᖏᑦᑐᑦ ᓯᓂᓄ ᑲᑎᒪᔨᒥᓂᑦ	
ᑭᓇᐅᔭᓂᖅ	144-ᒥᑦ 153-ᔪᑦ
ᒥᓂᔅᑕᑦ ᐃᓕᑦ ᐊᑕᓂᖓ	154-ᒥ
i) ᐃᓕᓄᑦᓂᐊᖅᑎᓄᖅ - ᐱᓕᕆᓂᖓ	155-ᒥᑦ 159-ᔪᑦ
ii) ᐃᓐᓂᐃᑦ ᐊᑐᐃᑦᓯᒃ ᑕᖅᑕᓴᓂᕐᓂᑦ ᐱᓕᖏᓄᑦᓯᓚᐅᑐᐃᓂᑦ	160-ᒥᑦ 165-ᔪᑦ
iii) ᑕᖅᑕᓴᓂᑦ ᐃᓕᓄᑦᓂᐊᖅᑎᓄᑦᓂᑦ ᐊᓚᓄᖅᓄᖓᑦ ᓴᓇᔨᓂᑕᐅᓂᑦ	166-ᒥᑦ 170-ᔪᑦ
ᐊᑐᓕᖅᓂᑦ ᓴᓇᓂᑦ ᐃᓕᓄᑦᓂᐊᖅᑎᓄᑦ ᐃᓕᑦ	171-ᒥᑦ 172-ᔪᑦ
ᐃᓕᓄᑦᓂᐊᖅᑎᓄᑦ ᐃᓐᓇᐃᓕᓐᓂᑦ	173-ᒥ

ᑐᕋᒪᓕᒃ ᓴᒪᑦ ᑕᒪᐃᓐᓇᖅ ᐃᓕᓴᕐᓂᖅ ᐱᓕᕆᔨᒃ	174-ᒥᑦ 179-ᒧᑦ
ᐱᓱᒋᔭᐅᓂᖅ	180-ᒥᑦ 182-ᒧᑦ
ᐊᒃᑐᔪᓐᓇᖅᑐᑦ ᐃᓕᓴᕐᓂᐊᕐᓇᖅ/ᐃᓕᓴᕐᓂᐊᖅᓯᓂᖅ	183-ᒥᑦ 187-ᒧᑦ
ᐃᓕᓴᕐᓂᐊᕐᓄᑦ ᐃᓕᓴᕐᓂᐊᖅ ᐱᓕᕆᔨᒃ	188-ᒥᑦ 198-ᒧᑦ
ᐃᓕᓴᕐᓂᐊᕆᓂᖅ ᐃᓕᓴᕐᓂᐅᑉᓯᒪᓕᕆᔨᒃᓂᖓᓐᓂ	199-ᒥᑦ 202-ᒧᑦ
ᐃᓕᓴᕐᓂᐊᖅᓯᓂᖅ ᑕᐃᒪᐃᓐᓇᕐᓂᖅ ᐃᓕᓴᕐᓂᐊᕐᓇᖅᑐᒃᓴᓪᓗᒍ	203-ᒥᑦ 206-ᒧᑦ
ᐄᐊᐃᐃ ᓯᕗᒥ ᐃᓕᓴᕐᓂᐊᖅᓯᓐᓄᑦ	207-ᒥᑦ 210-ᒧᑦ
ᐃᓕᓴᕐᓂᐊᕐᓄᑦ ᐃᓕᓴᕐᓂᐊᖅᓯᓂᖅ	211-ᒥᑦ 215-ᒧᑦ
ᐃᓄᓐᓂᑎᑦ/ᐊᖓᔪᓂᑎᑦ ᐃᓕᓴᕐᓂᐊᖅᓯᑎᑦᑎᓂᖅ ᐃᓕᓐᓇᑦᓂᖅ	216-ᒥᑦ 219-ᒧᑦ
ᐅᐃᐃ ᑐᓴᖅᑎᑦ/ᐃᓄᖅᑎᑐᑎᖅᑎᒍ	220-ᒥᑦ 225-ᒧᑦ
ᐃᓕᓴᕐᓂᐊᕐᑕᑕᐅᓚᐅᖅᓯᑦᑐᓂ ᐃᓕᓴᕐᓂᐊᕐᑕᑕᐅᑎᓕᖅᓂᖅᓯᖅᓯᑦ	226-ᒥᑦ 233-ᒧᑦ
ᓄᓇᕗᑦᓂ ᑐᓴᖅᑎᑎᑎᓕᑦ ᐱᓕᕆᔨᒃ	234-ᒥᑦ 238-ᒧᑦ
ᓄᓇᖃᖅᑲᓇᑦᑐᓂᑦ ᑕᖃᐅᓯᖅᓯᓂᓕᖅ	239-ᒥᑦ 240-ᒧᑦ
ᑕᖃᐅᔪᓂ ᐊᑕᐅᓯᑕᐅᑉᓯᒪᓕᕆᔨᒃ ᐃᓗᐊᖅᑐᑦ	241-ᒥᑦ 242-ᒧᑦ
ᒪᑦᑐᓕᓂᓄᓕᖅ ᑕᖃᐅᔪᓂᓄᓕᖅ ᐊᑐᓚᐅᑉᓯᒪᓕᕆᔨᒃᓂᖓᓐᓂ	243-ᒥᑦ 248-ᒧᑦ
ᑕᖃᐅᓯᖃᖅᓂᓂᒥ ᑭᓇᐅᔭᓕᑦᓂᓄᓕᖅ ᑕᑯᓯᖅᑕᐅᓂᖅᓱᓕᖅᓂᖅ	249-ᒥᑦ 255-ᒧᑦ
ᓄᓇᐃᑦ ᐊᑎᖏᑦ ᓄᓇᕗᒻᒥᒃᓗᒍ	256-ᒥᑦ 257-ᒧᑦ
ᑕᖃᓕᖃᖅᓂᐃᑦ ᑕᑯᔭᒪᖃᖅᓂᐃᑦ	258-ᒥᑦ 261-ᒧᑦ
ᓄᓇᕗᑦᓂ ᒪᓕᒪᐃᑦ/ᐊᖓᓄᑐᓂᓯᓚᐅᑉᓂᓗ ᑲᑎᒪᔨᓕᖅᑐᑦ	262-ᒥᑦ 263-ᒧᑦ
ᓄᓇᕐᑎᐊᑦ ᒪᓕᒪᓄᑦ ᐊᓂᕐᑕᒍ ᓴᓇᕆᔨᒃᓗᒍ	264-ᒥ
ᑎᑦᑎᓯᓂ ᑕᓗᑎᐊᖓᓂᑐᖃᖅᓂᐃᑦ ᑕᐃᓕᒪᓕᖅᓂᐃᑦ ᑐᓴᖅᑎᓄᑦ ᑐᓴᒪᓕᕆᔨᒃᓗᒍ	265-ᒥᑦ 266-ᒧᑦ
ᑲᑎᒪᔨᓕᕐᓂᑦ ᐊᑐᓂᖓᓕᑕᑐᓕᕐᓂᓐᓂᑦ ᑕᑯᓂᓂᒃ	267-ᒥᑦ 270-ᒧᑦ
ᑲᓇᑕᑦ ᒪᓕᒪᓄᑦ ᐊᓂᕐᑕᒍ ᐱᓕᕆᔨᒃᓗᒍ	271-ᒥᑦ 273-ᒧᑦ
ᐊᒃᓂᓂᑦ ᑐᓂᓗᓂᓄᑦ ᐱᓕᕆᔨᒃ ᐃᓄᒃ	274-ᒥᑦ 277-ᒧᑦ
ᑐᓴᕈᓕᖅᓂᑦ ᑕᑯᓗᓂᓂᒃ	278-ᒥᑦ 280-ᒧᑦ
ᓄᓇᒥᓂᓂᒃ ᐱᓕᕆᔨᒃᓂᖓᓐᓂᑦ	281-ᒥᑦ 286-ᒧᑦ

ᐃᒪᓐᓇᐃᒪᓕᒃ

1. ᐅᖃᐅᓯᓂᑎᒃᓴᖅ ᑎᓂᔭᐅᓂᐅᔪᖅ ᐊᑦᑐᖅ ᖃᐅᔨᓴᖅᑕᐅᔪᖅ ᓄᑖᖅ ᑎᑎᕋᓯᖃᕐᕕᖅ ᓄᑖᖅ ᓄ ᖃᓄᐃᖅ ᐃᓄᐃᑦ ᐊᒃᓴᓄ ᓄᓇᓕᒫᒥ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ ᐱᓕᕆᔨᒃᑯᑦ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ.

2. ᓄᓇᕗᑦ ᓄᓇᕗᑦ ᓴᓇᔨᓴᖅ ᐃᓕᓴᕐᓂᐊᕐᓂᖅ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ ᐊᑐᖅᑕᐅᓂᒡᓗᒍ

ᐅᑭᐅᓂ ᐊᒃ ᐃᖃᓗᓂ ᓴᐅᓐᓄᑦ
ᐃᓂ ᑭᕐᓗᓂ .

ᐅᖃᐅᓯᕆᔨᒪᔨᖅᑐᑦ ᖃᐅᔨᓴᖏᓐᓂᒃ ᓂᐊᓕᒫᖏᑦ ᓄᓇᕗᒻᒥᐅᑦ ᓴᓇᔨᓕᕆᓂᖅ

ᐅᖃᐅᓯᕆᔨᒪᔨᖅᑐᑦ ᑎᓕᕗᑎᓕᐅᕐᓂᑦ ᐃᓄᐃᑦ ᐊᒃᓕᑦᓴ ᐃᓕᓴᐅᔪᖅ ᐅᖃᐅᓯᕆᔨᖏᑦ ᓯᔪᓂᑲᓂ ᓴᓇᔨᓕᕆᓂᖅ ᐱᓕᕆᔨᒃᑯᑦ ᓇᓂᓕᒫᖅ ᓴᖅᑭᑎᓪᓗᒍ ᑲᑎᒪᔨᓂᒃ ᐃᓄᐃᑦ ᓂᐊᓕᒫᖏᑦ ᑲᑎᒪᔨᓂᒃ , ᐊᓂᓕᐅᑎᓂᒃ ᓂᐊᓕᒫᖏᑦ ᑲᑎᒪᔨᓂᒃ , ᐊᑐᓂᓗ ᑲᑎᒪᓕᖅ ᓇᓗᓇᖅ ᑲᑎᒪᔨᓂᒃ ᐅᓇᑲᓕᕆᓂᖅᓯᒪᔪᖅ , ᐃᓄᐃᑦ ᐊᒃᓕᑦᓴ ᐅᖃᐅᓯᕆᔨᖏᑦ ᐊᑐᓂᓗ

ኦጋልበር ጋናጅር ልፁሥጋበ ቀሙσብ ለነ Γ.

ልልናጋ ነበብር Δርርበኦቦዖሥፒር ለቕሥርና ሥ-
ፒነኃብር ፒቴዖናካቴነር ጋበኦ ፒርነር-
ቦናበልር ቦቴና ሥነ ጋበኦ .

ቦቴቦዖሥርበኦሥ ጋ Γσኑ ርቦና ለነ Γቴ ቀሙዖጅና-
ኦንር ፁፒቴር ርናσብጋΓኦ ΔልΔር ብርሥ-
Δና ቦቴቦዖሣሙσቴ . ርኒ ፈጋ Γσኑ ር-
ቦዻሙ Δልኒ ፒበቦጋσንሙσና ብርሥ ፒበቦጋ-
σንሙσና , ርኦ ዖልሙኒና Δልነσና ብርሥ-
σና ፒርነርቦናበልσር σጋብጋቦጋσ .
ርኒ ፈጋ Γσኑ ርቦና ለቴ Δንነσቴ ፒና ርንነσቴ
ብርሥነ σቴ ጋ ፒና ርንነσቴ ዖኒ ፒናጋΔኦቴና-
σብርሙጋσ ልልናነσር . ርኦ ዖብ ቦቴቦዖሣ ልር
Γσኑ ርቦና ለቴ ፁበፒበር በቴና ርና σጋσ Δልኒ-
ፒበነ σቴ , ቦቴቦዖሣσኒ ጋ ቴቦኦፒኦኦσቴ ,
Δርሙσብርσ ጋርበኦσቴ . ርኦ ዖብ ፁጋኦኦጋበ
Γσኑ ርΓቴ Δፁኦሣσብሙኦር ፁፒσኒቴσቴ
ቦቴቦዖሥσቴ ልልናነσር Γ.

ርኒ ፈጋ Γσኑ ርቦና ለቴ Δርሙσብሙጋርበ-
σና Γቴ ፁፒኦቦσብሙጋσ, ሥና Δርሙσብሙ-
በና በኦሙሃሥσና Γቴ Δርሙσብσና σና σቴ ,
Δርሙσብርበፒቦና σና σቴ , ብሥሣሙ ልር ጋ.
ብኒ ፒጋ ጋናኦσ ልልናነበብσ Γ ፁፒኦቦσብ-
በና ጋσ, ብኒ ፒጋ ብረሙ ሣሙ σቴ ሣሙ σቴ
ብረሙ ሣሙ σናሙርብኦ ረበሣሙ σኑ ጋ ፁፒኦቦσ-
ብና ጋσ. ብኒ ፒጋ Γσኑ ርቦና ለቴ ፁፒኦቦ-
σብበና ጋσ Δልፁበጋር ብና ለሙ-
ሃሃና σና σቴ , ΔΓና σና σቴ , Δፒሣና σና σቴ
ቦσቴ ፅና σሙ ብሥሣሙ σኑ ጋ.

ብና ርΔር ቦቴቦዖሣና በበናቦዖሥ ርና σሣና
ብርቦዖሥ Γቴ

ርኒ ፈጋ Γσኑ ርቦና ለቦር ብና ርልσና ፁፒኦሣሙ
በበናቦዖሥርበኦቴ ካσቴ ቀሙዖጵቴ ሥሥፒ ኦሙ
Δሙ ፈፒ ፒበሃ ጋበኦ, ልልናናሃበΓሃ σኑ ጋ,

ጋብለዖርቦና ርፒ ጋσ በበናቦዖሥርበσሙ
ለሥበብሃፈኦና ፒር . ርፒሙ ፈጋ ለሥበብሃ-
ብσቴ ኦና Δርሙ σብሙበርቦኦበብሙቴ σብሙ ጋበኦ
ብና ርΔር .

Δርሙ σብና σሙ

ቦቴቦዖሥርበኦና ጋናቴና ርርቦና ኦና ብΓዖሥና
Δልሃ σና Δርሙ σብና σሙኦሙ ፁፒኦፒ ፒበቦቴ-
ርቦሃ ፒና ΔልΔና ቦቴቦዖሣሙσ ልና Δናሙጎ-
ዖሙ ልና ጋ. ርፒሙ ΔዖፒΓና ጋጋ ቦ ለበና -
ጋጋጋ ቦቴቦዖሥርበኦና ለΓብሃኦጋና Δርሙ -
σብσቴና 9-Γና በቦሙ ጋጋ ርፒΔሙ σኑ
Δልኑ ጋና ጋ ቴና ጋፁጋና ጋ ቦቴቦሙፈና በብና -
ጋσኑ Δርሙ σብና σሙጋቴቦርናኦፒና ርና . ርፒሙ ፈጋ
Δርሙ σብና σቦσብና σሙጋሙ ለፒ ፒበሙሃሥናኦፒና ርና
ኻፁና ቦየቦና ብጋσቴ ጋ . ቦቴቦዖሥ-
ርበኦና ርፒሙ ፈ ለፒ ፒበሙሃሥናኦሙፒና
ለጵሙ ርቦበፒ ፒበብኃσብና ኦሥ ጋ
Δርሙ σብና ጋጋኑ ርσΔኒኑ Δርሙ σብና -
σና Γፒና ፒርፒነ ኦሙፒሙ ΔርኦቦΔኑኦፒና ርና
ፈፁሥና ርΔፒሙ ፈጋ Δርሙ σብና በብጋσቴ ፈኻና -
ጋΓና . ፈፁሥ σብ Δርሙ σብጋርበኦና ,
ኦበፒኦናጋΔና ርፒጋΓኻ ኦፒቴቦቴናኦፒና ፒር
Γσኑ ርቦና ለነ Γኑ . Δልነ σኑ ጋ ብና ርσኑ ጋ
Δልቴሙ ሃሙ σና ካፒ ፒበቦኦናኻር Δርሙ σብና ልና
ሥና ጋ ኦጋልΔጋና , ርΔፒ ቴና ፁጋጋጋΔሙ ፈኻ
Δርሙ σብና በብቦፒነጋብና ጋበኦ ቦኦብሃ
Δልኑ ርቴቦቦጋኦናኻር Δልኑ በጋጋና ርቦኻ
Δርሙ σብኻበብቦሙ ፈና ጋበኦ ለኦበብቴናኻር.

ርፒሙ ፈና 10-σኑ Δርሙ σብኻσነ σቴናኻር
12-σና ፒና ፑΔርኻፒሣσኑ ቀሙቦኑ ኦኦፒፒ ፒ-
ኦናፒር ፒብፒሙ ብ . ርፒΔሙσኑ ቦቴቦ-
ሥና σኑ ብኻጋኻ ቦና ርጎሥσና ቴና ፁጋ-
ጋΔሙ ቦ ኦኦፒፒ ርቦኻ ርፒና Γኑ ΔልΔና
ብና ርΔና ጋ Δርኻፈኦኦፒሙσኑ , ፒብፒርበσሙ-

ᵃσᵇ ↄ, ϧↃᐟᓂᕆᑐᑎᒪᔪᵃσᵇ ↄ Δᓕᵃσᓄᐅᑐᑎᑕᕆᓂᕐᒧᑐᑦ ↄ Δᓕᵃσᓄᐅᑐᑎᑕᕆᓂᕐᒧᑐᑦ .

ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᐱᒋᐊᕐᓇᒋᔪᑦ ΔᓄΔᑦ Δᓕᵃσᐊᕐᓂᑦ ᓄᓇᒥᑦ Δᓄᵇᑎᑦ ᐅᖃᓕᒫᓱᖏᓐᓄᑦ - σᖅᑎᒃ ᑎᑎᕋᓱᖏᓐᓄᑦ σᖅᑎᒃ ↄ Δↄᓕᖃᒪᓕ - ᑎᕐᓂᑦ ↄᒋᑦ .

ᓴᖅᓱᒪᑦ ΔↄᐊᐃΔ

ᑕᒪᵃᓇ ᑕᐅↄᖅᑰᓐᔪↄ ᐊᓱᑦ ᓇᵃᓂᒪᑦ ᓇↄᓇᵃᓂᑦ ↄᓄᓂↄ ᑕᒪᒃ ᑯᐊ Δᓄᑦ ᓄᑦ ᑐᕐᖏᓐᓂᑦ ᓴᖅᓱᒪᑦ ᐱᓕᑦᑐᐊᕐᓂᑦ Δᓄᵇᑎᑦ ↄ ᖃᑦᓴᖓᑎᑦ ↄ ᐱᓕᑦᑐᐊᕐᒪᓇᵃᓇᒪᑎᑦ ᒪᑕ. ᑕΔᒪΔᕐᖏᑦ ↄᒧᓂ ᓴᖅᓱᒪᒃ Δᓄᵇᑎᑦ / ᖃᑦᓴᓇᓐᑎᑦ ᐅᖃᓕᵃᓇᖅᑐᓄᵇ ᐱᓕᑦᑐᐊᕐᓇᵃᓇᖅᑐᓄᵇ ᓴᓇᓐᑐᓄᵇ ᓴᓇᓐᑐᑎᑦ ᐅᖃᓕᒫᖅᑐᑦ. ᑕᒪᵇ ᑯᐊↄ ᐊᑕᐅᓂᕐᒧᑦ ᐅᖃᐅᓯᓄᵇ ᐊᓱᵃᖅᑎᑦ ↄᑦ ᑕᒪ - Δᵃσᵇ Δᓄᵇᑎᑦ ↄ ᖃᑦᓴᓇᓐᑎᑦ ↄ Δᓕᵃσᖅᑐᖃᖅᑎᑦ ᑕᑦᓴᖏᓐᓂᒪᑦ.

ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᑕᐅↄᖅᑰᓐᔪↄ Δᑲᒃᑯᑦ ᓂᓕᔪᓐᓇᖅᑐᑦ ᖃᓄᐃᓕᖅᑐᑦ ᐊᑕᐅᓯᖅᑕ - ᐅᓄᵇ ᑲᵃσᖏᑦ ↄᒋᑦ. ᓄᓇᓕᒫᑦ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓂᑦ Δᓄᵇᑎᑦ ↄ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓂᑦ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓂᑦ Δᓄᵇᑎᑦ ↄ ᖃᑦᓴᓇᓐᑎᑦ ↄ ᐱᓕᑦᑐᐊᕐᒪᓇᵃᓇᒪᑎᑦ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓇᵃᓇᖅᑐᓄᵇ ᓴᓇᓐᑐᓄᵇ ᓴᓇᓐᑐᑎᑦ ᐅᖃᓕᒫᖅᑐᑦ.

ᓴᖅᓱᒪᑦ ᑯᓂ ᓴᓇᔨᓐᓂᑦ

ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᑎᒥ ᑲᓪᓚᒃ ᑯᓂ ᓂᓪᓕ ᑲᓪᓚᒃ ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ↄᑦ ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᑕᒪᓐᓇᖅᑐᑦ ᐊᑕᐅᓯᖅᑕ ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓂᑦ Δᓄᵇᑎᑦ ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ᐊᑕᐅᓯᖅᑕ ᐱᓕᑦᑐᐊᕐᓂᑦ Δᓄᵇᑎᑦ ↄ ᐅᖃᐅᓯᓕᑎᓐᓂᑦ ↄᑦ ᑕᒪᓐᓇᖅᑐ

ᐅᖃᐅᓯᕆᔨᖅ ᑲᑎᒪᔨᓂᖅ ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᐊᑐᕐᓂᖓᓂᒃ 1985-ᒪᑐᑦ ᓄᓇ.

ᐱᓇᐹᑦ

I ᐃᓄᐃᑦ ᐊᑦᑕᐃᑦ ᓄ ᐅᖃᐅᓯᕐᓂᑦ ᓄᓇᑦᓂ ᓴᓇᕐᓂᒃ

9. ᐃᓄᐃᑦ ᓄ ᐊᑦᑕᐃᑦ ᓄ ᐅᖃᐅᓯᕐᓂᑦ ᓄᓇᑦᓴᓇᕐᓂᒃ ᐊᑐᖅᑕᐅᓂᖅᓴᖅᓱᒪ ᒪᑎᑕᐅᓂᖅᓴᖅᓱᒪᓕᕆᔨᖅᑐᑦ ᑎᑭᓂᓄᑦ ᐅᓪᓗᒥᒃᓂ ᓴᓇᓕᒃ; ᑲᑦᓄᓐᓂᑦ ᐃᐱᒪᓐᓄ ᓄ ᐅᖃᐅᓯᕐᓂᑦ ᐊᐅᓚᑦᑎᓂᖅᓴᖅᓱᒪᓂᖅᓯᒪᔪᓂᒃ ᐊᒻᒪᓗᓂᒃ ᐃᓕᓴᐃᓂᖅ ᐊᑐᕐᓂᖓᓂᒃ ᐊᑐᖅᑕᐅᓂᖅᓴᖅᓱᒪᓂᒃ ᐃᓄᐃᑦ ᐊᑦᑕᐃᑦ ᓄ ᐅᖃᐅᓯᕐᓂᑦ

18. 2) ᐃᓕᓐ ᓂᐊᒃ ᑎᓯ ᓄᓕᐅᑎᓂᒃ ᒪᓕ ᐃ ᑐᖁᔭᐅᑎᓂᒃ ᒪᓕ ᐃ ᐊᓄᓕᐅᓐ ᓄᓇᒃ ᓄᓇᕗᑦ ᐅᖃᐅᓐᓇ ᓄᓕ ᐃᓐᓇᐃᓐᓇᒃ ᓄᓇᕗᑦ ᐊᓄᓕᐅᓐ ᓄᓇᕗᑦ

ᒪᓕᒐᓂᖅ ᐃᓐᓇᕐᓂᖅ ᓄᓕᐊᑎᓄᑦ ᓴᓇᔨᓪᓗ.

ᑲᖏᑐᓂ

ᑐᓂᒃᑯᓂ ᒪᓕᒃᓵ ᐊᑐᖅ ᑕᑐᓂᒃᑯᓂ

1) ᑲᖏᑐᓂᑦ ᑐᓂᒃ

30 ᐊᓪᓚᕆᖅᑐᑎᒃ ᓄᓇᓕᓂᐊᒥ ᑲᖏᑐᓂᑕᑎ-
ᓴᒃ ᑯᓂ ᐅᓴᐃᓐᓂᑦ ᑐᓗᒪᑎᑦᓂᒃ ᑐᓴᖏᓐᑕ-
ᓕᑦᓂᓐᑦ. ᑲᓱᓴᓕᓂᓕ ᑐᓗᒪᓂ ᓗ ᑲᖏᑐᓂᑦ
ᑐᓂᒃᑯᓂ ᐃᓄᑦᓄᓂ ᑐᓂᐊ ᐅᓴᐃᓐᓂᑦ ᑐᓗᒪᓂᒪ-
ᑎᐊᑐᓵᓂᒪᓂ.

31. ᐃᓕᐃᓐᓄᓂ ᑲᖏᑐᓂᒃ ᑕᐃᔪᓂᑐᐃᓐᓇ-
ᑲᑦᓴᓂᕐᓂᑕᑦᑎᒪᓂ. ᓂᓪᓕᓗ "ᓴᓵᒃᑲ"
ᓕᒫᖓᑕ ᓄᓕᓕᐃᓐᓂᑦ ᑲᐃᐃᓐᑐᓵᓂ ᐊᖏᔪᓂᓵ-
ᒃᑲᓐᓄᒃ ᑯᓂ ᐅᓴᐃᓄᒃ ᑐᖏᖓᓂᓵᓗᔪ.
ᑕᐃᒪ ᑕᐃᔪᓂᑐᐃᓐᓇᐃᒃ ᐸᑕ ᑲᖏᑐᓂᒃ
ᐊᑕᑲᓂᕐᒥᒃ ᑲᖏᑐᓂᖏᓐᓇᑦᓂᑕᑲᓂᕐᑕ ᓂᓯᑕᑲᓇ-
ᓴᐃᓐᓇᒪᓂᒪᓂ.

32. ᑭᓪᓚᐅᓂᒃ ᐃᓄᓕᓂᒃ ᑯᓂᓇᓂᒃ
ᑕᐃᔪᓂᑐᐃᓐᓇᐃᒃᑲᐃᓐᓄᓂᑲᑦᓴᓂᕐᑕᑎᓂᒃᓗᔪ ᑲᖏᑐᓂ-
ᓂᓇᑎᓂᓕ ᑐᓴᖏᓐᑕᑦᑎᓂᒃ ᑲᑎᒪᓂᑦ.

33. ᑲᖏᑐᓂᖏᓐᓇᑦᓂᒃ ᑐᓂᐊᓂᒃ ᑲᖏᑐᐃᓐᑦ-
ᓂᓗᐃᓐᐃᓐᑦᑐᒃ ᑐᓴᖏᓐᓂᒪᓂ. ᑭᐃᓐᓂᒪᓂᒃ
ᖏᑲᑎᒪᓂᑦ ᓴᓪᓕᐊᓂᑐᖅ ᖏᑲᑎᒪᓂᑦᓗᔪ
ᓴᐃᓐᓂᑦᓄᓂᑦᓂ, ᑲᖏᑐᓂᓴᖏᓐᓂᑦᓂᑕᑦᑎᓂᒃᓗᔪ
ᑲᖏᑐᐃᓐᓇᐃᒃᑲᓐᓄᓗᔪ ᑲᑎᒪᓂᑦ ᓴᓇᔨᓂᐃᓂᓐᓄᓂᒃ
ᑲᖏᑐᓂᓴᓕᐃᓐᓇᐃᒃᑲᓐᓄᓗᔪ ᓴᐃᓐᓂᑦᓄᓂᑦᓂ.

34. "ᑭᑭᑦ ᓴᖏᑦᓇᐃᓐᑐᑦᓂᒪᑦ", ᑲᖏᑐᓂ-
ᖏᓕᑎᑦᓂᓐᓂᒃ, "ᓴᐃᐃᒪᓇᐃᓐᑐᑦᓂᒪᑦ
ᑲᖏᑐᓂᖏᓐᓂᓂᓐᓂ. ᐃᓄᓕᒪᓂᑎᐃᓐᓇᑦᓂᒪᑦ,
ᑲᖏᑐᓂᒃ ᑐᓂᐊᑦᓂᒪᓂᑦᓂᒃᓗᔪ.

35. "ᑲᓕᒪᓄᓐᓂᑦ ᑲᖏᑐᓂᒃ ᑲᖏᑐᓂᑲᑎᓂᑦ
ᓂᓇᓴᒃᒋᓄᓂ ᐊᑕᓇᓂᒪᑦᓂᓕᑯ, ᓂᓪᓕᓗ
ᑭᓇᐅᑦᒪᓕᓂᒪ ᓇᓴᐃᒃᓴᑦᓂᒃ ᔪᓚᑦᓂᒪᑦᓂᓕᑯ. ᑕᒪᑦᓴ
ᑲᖏᑐᓂᑦ ᑐᓂᐊᓂᒃᓗᔪ.

36. "ᑲᖏᑐᓂᒃ ᓂᓚᒋᑐᐃᓐᓇᐃᒃᑲᓐᓄᒪᓂᑦ.
ᐃᒋᓴ ᓂᓚᒋᓂᑦ ᑐᒍᓗᐊᑎᒃ ᑭᓂᓇᓂ ᐃᓗᑦᓂᐃᓂ-
ᐃᓐᓇᒪᓂᑦ. ᑕᐃᒪ ᓂᓚᓕ ᒪᔪᑦᓇᓂᑦᓂ ᐃᓗᑦᓂ-
ᑎᐃᓐᓇᐃᓐᓂᑦ ᑐᓂᐊᓂ.

37. ᑲᖏᖓᑐᖏᓕᑎᑦᓂᑐᓂ: "ᐃᒋᓴ ᖏᑦ-
ᓂᑐᑦ ᓴᓱᑎᑦᓂᒃ ᒥᒋᑕᑭᑎᖏᒃ ᑲᓕᒪᐊᑐᑦ-
ᒪᒋᑦᓂᒪ. ᓱᓕᒃ ᑯᓂᓗ ᓴᓱᐃᓐᓇᐅᑦ ᑕᔪᐊᑦᒥᑦᓂᒃ
ᓂᓴᑕᓂᒃ ᓗ ᐱᓂᑎᐃᓐᓇᐃᒪᓕᑕᑦᑐᓂᒃ ᑐᓗᒪᓂ.

38. "ᑭᓪᓚᐅᓂᒥ ᐃᓄᐃᑦ ᐃᓕᓐᓄᔪᓂᐃᓐᓇ
ᑯᓂ ᒥᐃᓐᓂᒪᓕᑎᑦᓂᒪᒪᓂ. ᓴᓱᑦᓕᓂ ᐃᓪᓚᒪᑦᑐ-
ᖏᓐᓂᑦ ᓗ ᐃᓗᑦᓂᑯᓂ ᖃᐅᔨᓴᓕᖅᑐᑦᓂᒪᑦᓂᑕᓕᖅᓚ.
ᐃᓕᓐᓄᔪᓂᔪᓂᐃᓐᓇᐃᒃᑲᓐᓄᑦᓂᒪᑦ ᓂᓯᑕᑲᓇᓐᓄᓂᒃ
ᓴᓱᑎᑦᓂᒃ ᓴᓱᐃᓐᓇᐅᑦ ᒪᒋᑦᓂᒪᑦᓂᑕᑦᑐᓂᒃ
ᓂᓯᑕᑲᓇᓐᓄᓂᒃ ᒪᒋᑦᓂᒪᑦᓂᑕᑦᑐᓂᒃ. ᐃᓕᑦᓂᑦ ᓂᓪᓕ
ᓂᓯᑕᑲᓇᓐᓄᓂᒃ ᓴᓱᑎᑦᓂᒃ ᓴᓱᐃᓐᓇᐅᑦ ᑐᓂᐊᓂᒃ
ᓴᓱᑎᑦᓂᒃ ᓴᓱᐃᓐᓇᐅᑦ ᑐᓂᐊᓂᒃ ᓴᓱᑎᑦᓂᒃ
ᓴᓱᐃᓐᓇᐅᑦ ᑐᓂᐊᓂᒃ ᓴᓱᑎᑦᓂᒃ ᓴᓱᐃᓐᓇᐅᑦ
ᑐᓂᐊ

ᐊᓂᓕᓴᐅᓂᖅ ᓄᓇᓕᖕᒥᓂ ᐃᓄᐃᑦ ᐊᑐᐃᓐᓇᖅᑐᑦ ᐱᓕᕆᔨᒃᑯᑦ ᐊᑐᐃᓐᓇᖅᑐᑦ, ᓄᓇᒥᓂ.

ᐅᖃᐅᓯᖅ ᐃᓕᓴᐃᓯᐅᑦ ᐱᓪᓚᑎᑕᐅᓕ ᔫᑎᓂᒃ

40. ᐅᖃᐅᓯᖅ ᐃᓄᐃᑦ ᓄᓇᓕᖕᒥᓂ ᐊᓂᓪᓚᓂ ᖃᓄᐃᓕᓂ ᓄᓇᓕᖕᒥᓂ ᐃᓕᓴᐃᓯᐅᑦ ᐱᓪᓚᑎᑕᐅᓕ ᕿᒥᔪᓂᑦ ᑕᐅᑐᓂ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂᒃ ᓄᓇᓕᖕᒥᓂ. ᔫᓂᒃ ᑎᓴᓂ ᓄᓇᓕᖕᒥᓂ ᐅᖃᐅᓯᐅᑎᖓᑦ ᐊᓂᓪᓚᓂ. ᓄᓇᖃᑦᓯ ᐅᖃᐅᓯᐅᓂᒃ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂ ᐱᓪᓚᑎᑕᐅᓕᖕᒥᓂᒃ ᐊᓂᓪᓚᓂᒃᓄᓕ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂ ᓄᓇᓕᖕᒥᓂᒃ ᐅᖃᐅᓯᐅᑎᖓᑦ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂ ᑐᓴᐅᒪᓂᖅ ᐊᓂᓪᓚᓂ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂᒃ ᐅᖃᐅᓯᐅᑎᖓᑦ ᐃᓕᓴᐃᓯᐅᓕᖕᒥᓂᒃ ᐱᓪᓚᑎᑕᐅᓕᖕᒥᓂᒃ ᐊᓂᓪᓚᓂᒃᓄᓕ

ᓴᓪ ᐸᓂᔪᓂᖅ ᖃᐅᔨᓴᖅ ᐱᒪᖅᓯᒪᔪᑦ.

ᑐᑭᓯᐅᑎᓪᓗᒍ ᐃᓄᐃᑦ ᐊᑐᖅᑐᒥᓂᖅ ᐊᒻᒪᓗ ᐊᑐᖅᑐᒥᓂᖅ

ᒥᑎᓯᓂᒃ ᐃᑎᑕᖅ.

"ᐱᒋᐊᓂᓂᐊᓂᑦ ᑕᒪᓐᓇᒋᑎᑐᓂᓗ ᓄᓇᕗᒻᒥᒃᑐᑦ ᐅᖃᓕᕆᔨᒃᑐᑦ ᐃᓕᓴᕐᓂᐊᓕᖅᑐᑦ ᐅᖃᓕᕆᔨᒃᑐᑦ, ᓂᕈᐊᓂᒃᑐᒃ ᑲᓇᐃᕐᓂᑐᑦ ᑎᒍ ᒪᓕᒐᓱᐊᕐᓂᖅ ᐃᓕᓴᕐᓂᐊᓕᖅᑐᑦ".

ᐊᒥᓱᐃᓐᓇᑕᖅᑐᒃᓗᑎᒃ ᑐᑭᓯᓐ ᔪᑎᓂᖅ ᐊᔪᖏᖅᑕ-ᑕᖅ ᒪᒃᑕ.

59. ᐃᓄᐃᑦ, ᖃᓄᑦ ᓴᓇᑦ ᓇᐃᒃᓂᓐ ᓇᓇᓂᖅ ᒪᑦ ᐅᖏᐅᓯᓂᒃ ᓄᑖᓂᒃ ᐋᖅᑭᒃᑯᓯ-ᖁᑎᐊᖏᖅᑕ ᓇᓗᐊᖅ ᖃᑦᑕᖅᓴᖅ. ᐃᓄᒃ ᑎᑐᓕ-ᑎᓂᑐᐃᓐ ᓇᐅᕗᑎᐊᖏᓐᓂᒪᒃ ᒪᑕ ᑕᒪᒃ ᑯᐊᓗ ᐃᓄᐃᑦ ᓇᐃᒃ ᒥᓂᓕᐅᑦ ᐃᓐᓇᐃᖅᑐᑦ.

60. ᑕᐃᒪᐃᒪᒻᒪᑦ ᐅᖏᐅᓯᓂᑎᒃᓴᑦ ᓴᕐᕕᒃ-ᑯᓐᓂᒃ ᐋᖅᑭᒃᑭᓯᒪᓕᖅᓴᑦ ᓄᓕᒃᑕᒃ ᒥᓂᓯᑕᐅᓯᓐᓂᒃ ᐊᒥᓱᓕ ᐱᓕᕆᔨᒃᑐᑦ ᐃᓄᐃᑦ ᐊᓐᓂᐃᑦ ᐃᓐᓇᐃᖅᑐᑦ ᐅᖏᐅᓯᓂᒃ ᐃᓕᓴᕐᓂᐊᓕᖅᑐᑦ ᐃᓄᐃᑦ ᐊᓐᓂᐃᑦ ᐃᓐᓇ

ᑕᓂᕐᓂᑦ ᓴᖅᑭᑐᖅ ᐃᓕᓴᕐᓂᖅ ᐊᑐᕐᓂᒃ.

ᐱᓕᕆᔨᒃᑯᑦ: ᓯᓚᑖᓂᒃᑯᑦ ᓄᑖᑦ ᐅᖃᖅᑐᕐᓂᓐᓄᑦ

1; ᑭᑐᑦ ᖃᓪᓗᐅᔪᓐᓇᑦ ᐅᖃᖅᑐᓂᓐᓄᑦ

62. ᐅᖃᖅᑐᓂᒃᑯᓐᓇᑦ ᑐᑭᓯᐊᖅ ᖃᑦᑕᓐᓇᖅᑐᑦ ᑕᒪᑐᐃᓐᓇᓱᒃ ᐊᓪᓚᖅᑐᑭᓐᓇᖅᑐᓂᖅ. ᐃᓕᓴᕐᑕ ᐃᓄᐃᑦ ᐊᑐᓂ ᐅᖃᖅᑐᓂᕐᒥᔪᓂ ᐊᑐᖅᑐᓄᑦ ᐊᑐᓂᓗ ᖃᓪᓚᕐᔪᒃ ᐃᓕᓴᕐᓂᑦ ᑕᒪᓐᓇᖅᑐᑦ, ᐃᓕᓴᕐᓗ ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᒃ ᐃᓕᓴᕐᓂᑦ ᓄᑖᑦ ᑲᑎᕪᓕᖅᓯᓂᑦ ᓄᑖᑦ ᖃᓪᓚᕐᔪᒃᑯᑦ ᑕᒪᒃᑯᑦ ᓄᓇᓕᒫᑦ, ᐃᓕᓴᕐᓗ ᐃᓄᐃᑦ ᓄᓇᕗᒻᒥᒃ ᓴᓇᔨᓴᖅᑎᑦᓯᐊᓂᖅ ᐊᑐᖅᑐᓄᑦ ᖃᓪᓚᕐᔪᒃᑯᑦ ᑕᒪᒃᑯᑦ ᐊᑐᖅᑐᓄᑦ ᐃᓕᓴᕐᓂᑦ ᐃᓄᐃ

ᒪᑕᓴᒃ ᑭᑕᑎᓂᒃ ᓴᓇᓂᕐᒥᒃ ᐃᓕᓴᕐᓂᒃ ᑎᓪᓗᒍ 1983-ᒥ.

ᐅᖃᐅᓯᕐᓂᑦ ᒥᔅᓚᑦ ᑲᑎᒪᔨᖃᑎᒌᒃᑯᑦ ᐃᓕᓴᕐᓂᒃ ᐊᑐᕐᓇᖅᑐᑦ ᐃᓕᓴᕐᓂᒃ ᐊᑐᕐᓇᖅᑐᑦ .

71. (3) ᑭᐃᓕᖅᑎᑦ ᓄᓇᑦᓴᖅᑎᓕ ᓄᓇᕗᑦ ᐃᑲᔪᖅᑐᐃᓐᓇᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑦᑕᓇᑦ ᐅᖃᐅᓯᕐᓂᑦ ᐊᑐᕐᓇᖅᑐᑦᑕᑯᓘᓐᓃᑦ ᐃᓄᐃᑦ ᐊᑦᑕᓇᑦ ᐅᖃᐅᓯᕐᓂᑦ ᐊᑐᕐᓇᖅᑐᑦᑕᑯᓘᓐᓃᑦ ᓄᓇᕗ

ᓄᓇᕗᑦ ᐊᑐᕐᓂᖅ ᐅᖃᐅᓯᖏᓐᓂᖅ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ

77. ᑲᓇᑕᒃ ᐅᖃᐅᓯᕐᓂᓐᓄᑦ ᐃᓕᓴᕐᓂᐅᕐᓂᒃ ᓴᖅᑭᑦᓂᓕᕆᔨ ᐅᖃᐅᓯᖃᖅᑎᑦᑕᑦ ᑭᒃᒪ ᒪᓕᓐᓂᔪᑦ ᐃᓕᓴᕐᓂᐅᕐᓂᒃ ᓴᖅᑭᑦᓂᓕᕆᔨ ᓄᓇᕗᑦ ᖃᓄᐃᓕᖅᑐᑦ ᑲᑎᒪᔨᓂᖅ ᐅᖃᐅᓯᖏᓐᓂᖅ ᓄᓇᕗᑦ ᓄᓇᕗᒻᒥᐅᑦ ᑲᑎᒪᔨᑦᑕᐅᓂᖅ ᐅᖃᐅᓯᖏᓐᓂᖅ ᐱᓕᕆᐅᓕᐅᑎᒃᓴᑦ ᐱᓕᕆᐅᓕᐅᑎᒃᓴᑦ ᓄᓇᕗᑦ ᐃᓕᓴᕐᓂᐅᕐᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᓄᓇᕗᑦ ᐃᓕᓴᕐᓂᐅᕐᓂᒃ

ᐃᓄᒃᑎᑐᑦᓯᐊᖅ ᓯᓚᑦ ᓴᓇᐅᒃ ᐃᓕᓴᐅᔪᓂᒃ ᐱᓕᕆᔨᒃᑐᑦ.

ᑐᖅᑕ: ᓯᓚᑲᓄᑦ ᑯᑦ ᐅᖃᐅᓯᐅᑦ ᐃᓕᑎᑎᑲᓂᕐᓂᖅ ᐊᑐᓂᖅ

"ᑐᐊᐃᑦᓇᓐᓂᖃᖅᓯᒪᓕᒃᑐᑦ ᓄᓇᓕᖅ ᖃᓄᐃᓕᓐᓂᖅ ᓇᓗᓇᐃᔪᖅ ᑐᑭᓯᓇᓕᒫᑦ, ᐊᑦᑕᓇᖅ ᑯᓘᓐ ᐅᖃᓕᒫᖅᑐᑦᓯᓂᖅ ᐊᑐᖅᑕᐅᓂᖅ ᑯᓘᓐ ᐃᓄᐃᑦ

ᓄᓇᕗᑦ ᓴᓇᔨᓴᖅ ᓯᓚᑦᑐᑐᒃᑯᑦ ᐱᖓᓱᒃᑐᑦ
ᑲᑎᕋᖅᓯᒪᔪᖅ

ᓄᓇᕗᑦ ᓴᓇᔨᓴᖅ
ᐊᑐᓕᕆᓂᖅ ᐊᑐᓕᕆᓂᖅ
ᐃᓚᖓᑦ
ᓴᓇᔨᓴᖅ
ᐊᑐᓕᕆᓂᖅ ᐊᑐᓕᕆᓂᖅ ᐃᓚᖓᑦ ᑲᑎᕋᖅᓯᒪᔪᖅ
ᐃᓚᖓᑦ ᐊᑐᓕᕆᓂᖅ ᐃᓚᖓᑦ ᓴᓇᔨᓴᖅ
ᐊᑐᓕᕆᓂᖅ ᑲᑎᕋᖅᓯᒪᔪᖅ ᐊᑐᓕᕆᓂ

95. ᖃᓄᐃ ᐅᖃᐅᓯᓂᖅ ᒪᓕᒐᒪᔨᑦ ᐱᒻᒪᓕᒃᑯᓕᕆᔨᒃ ᑎᑎᕋᐅᓕᖅᑐᑦ ᓄᑖᒪᓐᓇᖅᑐᑦ ᑐᑭᓯᓇᓱᒋᔭᖅᑐᑦ ᓄᑖᒪᓐᓇᖅᑐᑦ ᑲᑎᕋᖅᑕᐅᓂᖅ. ᐱᓕᕆᓂᕐ ᒍᒃ ᓄᓇ ᓴᖅᑭᑦ ᑐᑭᓯᓇᓱᒋᔭᖅᑐᒃ ᐊᒃᓱᓂᑦᓯᐊᖅ ᓄᓇᓕᒫᒥᒃ ᓄᓇᓕᒫᒥᒃ ᐱᒻᒪᓕᒃᑯᓕᕆᔨᒃ ᑐᑭᓯᓇᓱᒋᔭᖅᓯᒪᒃ ᑐᑭᓯᓇᓱᒋᔭᖅᓯᒪᒃ ᓴᓇᓕᖅᑐᒃ ᓄᓇᓕᒫᒥᒃ. ᐃᓚᖓᓂᕐ ᑕᒪᓐᓇ ᐱᓕᕆᓂᖅ ᐊᑐᕐᓂᖅ ᐊᑐᕐᓂᖅ ᐱᒻᒪᓕᒃᑯᓕᕆᔨᒃ ᐱᓕᕆᓂᖅ ᓄᓇᓕᒫᒥᒃ

ᐃᓄᐃᑦ ᐊᑦᓯᓚᖓ ᐅᖃᐅᓯᕐᓂᒃᑯᑦ ᓄᓇᕗᑦ

1) ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᓂᑎᑦ ᓄᓇᕗᑦ ᑲᑎᒪᔨᖏᑦᑕ ᑎᑎᕋᖏᑦ ᓂᐊᐅ

102 ᖃᐅᔨᒪᔪᑦ ᓗᑎᒃ ᐅᖃᐅᓯᓂᑎᔨᑦ ᓄᓇᑦᓯᐊᑦ ᒪᓕᒪᒃ ᑯᐱᑦ ᒪᓐᓇ ᐅᖃᐅᓯᓄᒃ ᐱᓂᑎᑦ ᓄᖃᖅᖢᐱᒪᑦ ᒪᑕ ᐅᖃᐅᓯᓄᑦ ᒥᓂᔪ-ᑕᐅᑦ ᓄᖃᖅᖢᐱᒪᑦ ᒪᑕ. ᑕᐃᒪᓐᓇᐃᑦ ᑐᙵᑕᒋᐊᕐ-ᖃᓪᓚᑎᑦ ᒪᑕᓗ ᒪᓐᓇ ᓇᓗᓇᖅᖢᑦ ᓗᓂ, ᐅᖃᐅᓯᓄᒃ ᐱᓂᑎᑦ ᓄᖃᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᖃᓂ ᓗᓇᖏᑦ ᓗ ᐃᓄᐃᑦ ᑎᑎᕋᖏᑦ ᓗ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᓗ. ᒎᒪᑦ ᓇᓗ ᒥᔪᖓ ᒎᒃ ᑯᓂᖓ ᐅᖃᐅᓯᓂᑎᔨᑦ ᒪᓕᓚᐅᐊᕆᔭᖅᖢᓂᒃ ᓄᖃᖅᖢᐱᒪᑦ .

103. ᒎᒪᑦ ᓇᓗ ᑎᑎᕋᖏᑦ ᓄᒃ ᐃᓕᓴᐃᑦ ᓯᑦ - ᓂᑦᓴᖅ ᐱᒪᑦ ᒪᓕᑎᐅᔨᓕᒪᓐᓂᑦ ᓇᓗᑕᐅᑦ ᒪᓕᒪᖓ-ᓇᓂ. ᖃᓄᐃᑦ ᑐᓴᕐᓯᒪᔪᑦ ᓗᑎᒃ ᓇᓗᓇᖅᖢᑦ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᖃᓄᐃᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ. ᑕᐃᒪᓐᓇᐃᑦ ᑐᙵᑕᒋᐊᕐᓗᓂ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ.

104. ᐅᖃᐅᓯᓂᑎᔨᑦ ᐱᑎᐊᖅᑐᓴᖅ ᓄᓇᕗᑦ ᒪᓕᒪᓐᓂᑦ ᐅᖃᐅᓯᓂᑎᑦ ᓄᓇᓕᖕᓂᖅᓯᒪᓂᑦ ᐅᑯᐊᖏᓐᓂᑦ .

105. 1) ᒪᑦᑐᒃ ᑲᒥᓗᓐᓂᕆᑦ ᑕᐅᔪᒃ ᑎᓕᕐᐅᓗᓂᒃ , ᐱᖓᒍᑦ ᐃᓄᐃᑦ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᑲᒥᓗᓐᓂᖅᓯᒪᓂᒃ ᐱᖓᒍᑦ ᐊᑦᓯᐃᑦ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᑲᒥᓗᓐᓂᖅᓯᓂᒃ. ᒎᒃ ᑯᐊᒃ ᓗ ᐃᓄᐃᒃ ᑎᑎᕋᖏᓐᓇᓂᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᓂᑎᑦ ᐅᖅᑕᐅᓇᑎᑦᓯᓚᖅᓯᓂᒃ .

106. 2) ᒎᒪᑦ ᓯᓚᒃ ᓄᓇᕗᑦ ᓄᓇᕗᑦ ᑕ ᐱᓕᕐᓂᒃᑯᑦ ᓴᓇᓐᓂᖅᓯᕐᓂᑦ ᐅᑯᐊ:

107. ᐃ) ᓄᓇᑦᓯᐊᓗᒃ ᑕᒪᒥ ᐃᓄᐃᑦ ᐅᖃᐅᓯᕐᖓᑦ ᐃᓄᐃᑦ ᓄᑦ , ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᑦ ᐊᑦᓯᓄᑦ ᐊᑐᖅᑕᐅᓯᒃ ᑲᓇᑕ-ᖅᓂᑦ ᓗᑕ, ᑕᑯᓄᒃ ᓴᓇᓐᓂᖅᓯᒪᓂᒃ ᑲᓇᑕ ᓗᑕ.

108. ᐅ) ᐅᓇᑦ ᓗᒃ ᑎᑎᕋᓂᓗ ᖃᓄᖅ ᒪᓕᒪᒃ ᑯᑦ ᐅᖃᐅᓯᓂᑎᔨᑦ ᐋᖅᑭᑦᑭᓕᕐᑯ-ᓯᑎᖅᑕᐅᓇᓂᒃ ᐱᓂᑎᓗᐊᖏᑦ ᒪᓕᒪᓐᓂᑦ. ᐊᑦᓯᒪᓗ ᐱᓕᒪᒃ ᔫᖅᑎᑎᔨᐅᓇᓂ ᓄᓇᕗᑦ ᒪᓕᒪᖓᓇᓂᑦ ᐱᓕᕐᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ .

109. ᐊ) ᐅᖃᖅᑎᐅᓇᑎᒃ ᓗ ᖃᓄᖅ ᓇᓕᒥᓂᑦ ᑭᓇᐅᔨᓂᐅᕕᑎᓂᒃ ᐅᖃᐅᓯᓂᒃ ᐊᑐᑦ ᑎᑎᖅᑐᓂᐊᑦ ᒪᓕᒫᑦ ᐊᑦᓯᐊᓂ ᐃᑲᔪᖅᑐᓂᒃ ᓇᓂᒥᒃᑯᑦ ᓗᑕ ᒪᓐᓇ ᐃᑲᓴᖅᑐᓂᒃ ᐅᖃᐅᓯᓄᖅ ᑕᑯᓐ ᓴᓂᕕᖅᓯᒪᓂᒃ ᓗᓇ.

110. ᐱ) ᖃᓄᐃᓕᑦ ᒪᓕᒐᓗ ᓇᓕᒪᓂ ᐱᓕᕐᓂᑦ ᓇᓕᒪᐃᓐᓇᑦ ᑐᓂᔅᓂᓐᓂᑦ ᑕᒪᒃ ᑯᐊᓗ ᑕᐅᑐᖅᖢᓂ ᐊᒃᓴᑦᑭᓕᕐᓂᒃ ᓴᓇᓐᓂᖅᓯᒪᓂᒃ ᐱᓕᕐᓂᒃᑯᑦ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᐃᓄᐃᑦ ᐊᑦᓯᐃᑦ ᓗ ᐅᖃᐅᓯᕐᖓᓇᓂᒃ ᓗᓇ

ᒪᑕ ᐊᓐ ᓇᑦ ᑎᑎᕋᓐ ᒥᑦᑎᒪᒍᑦᒥ ᓂᐅᐃᓐᓂ 1983-ᒥ.

115. 4) ᓴᖅᓯᒃ ᐊᓐ ᒪᓕᒐᓕᐅᑦ ᑎᓯᑦᑕ ᑲᑎᒪᔨᖏᓐᓂ ᓄᓇᓕᒃ ᐅᓐᓴᐅᓂ ᑎᓴᒪᓂᐅᑦ ᑕᓐᓇᖅᑐᑦ ᑕᓯᐅᓐᓂ ᓄᓇ, ᐃᓕᓴᕐᓂᕐᑐᐃᓐᓇᖅᑐᑦ ᑲᑎᒪᔨᐅᖓᓄᑦ ᓄᓇᓕᒃ ᐊᓐ.

116. 5) ᑲᒥᓴᐃᒃᓯ ᓄᓇᕋᓐ ᐱᓕᐅᔨᖏᓐᓇᑕᐅᓂᖏᓐᓄᑦ ᓇᓗᒃ ᒪᓐᓇ ᓄᓇ ᑐᓂᓯ ᓴᓴᓕᒃ ᐊᐃᑉᓂᒃ

ᓴᐃᓂ ᓯᐅᑎᓗ ᐃᓕᓴᕐᓂᓗ ᓄᓇᒥᑦᓂ ᐊᐅᓚᓲᒃ ᐊᒻᒪᓗ.

126. ᐅ) ᐃᒪᓕᖅ 7-ᓴᒍᓐᓇ ᒎᓕ ᑯᓄᖓ ᓚᓕᓚᐅᕐᓂᑐᓄᓪᓕ ᑎᓕᔨᐅᓇᔨᕐᓂᑐᑦ ᑲᑎᒪᔨᐅᐊᓕᐳᖅ ᐃᓐᓇᐃᓐᓇᓕᖅ ᐊᑐᕐᓂᖅ.

"ᐊᑯᑭᑦᑐᓂ, ᐃᓄᓐ ᑎᑎᕋᐅᓂ ᐅᖃᓕᒫᓂᒃ ᐃᓕᓴᕐᓂᑐᑦ ᐃᓕᓴᕐᓂᐊᕐᓗᒃ ᐃᓕᓴᕐᓂᐊᖅ ᐱᓕᕆᔨᒃᑐᑦ ᐃᓕᓴᕐᓂᐊᖅ ᐅᖃᓕᒫᓂᒃ

ᐊᓕᑲᓱᒃ ᓴᓐ ᓄᑦ ᐸᒋ ᑭᓯᐅᓕᖅᑐᒥ.

ᖃᓄᐃᑦ ᑲᖏᖅ ᐃᓕᓴᕐᕕᖏᓐᓂᒃ ᑕᒪᓐᓇ ᐊᑐᖅᑐᒥᓂᒃ, ᐃᓄᐃᑦ ᑎᑎᕋᓂ ᑐᓂᒃ ᑐᑭᓯᒪᔪᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ.

135. ᐊᒻᒪᓗ ᒪᓕᒐᓗ ᒥᓂᔅᓴᓐ ᐅᖃᖅᑎᑦᓯᔪᖅ ᑎᑎᖅᑯᓗᒃᑐᑦ ᓄᓇᓕᖕᒥᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ.

ᐃᓐᓇᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᓯᖏᓐᓂᒃ

136. ᒪᓕᒐᓗ ᑕᒥᓐᓄᑦ ᑭᓇᐅᔭᖏᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᑕᒥᓐᓄᑦ ᑭᓇᐅᔭᖏᑦ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ ᐃᓐᓇᓂᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐃᓐᓇᓂᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ.

ᑐᓴᐅᒃᑐᓂᒃ /ᐃᓄᐃᑦ ᓴᖅᑭᓕᑎᓕᓂᒃ

137. ᒪᓕᒐᓗ ᑕᒥᓐᓄᑦ ᐃᓐᓇᐃᑦ ᓄᓕᒫᓂᖅᓱᖏᓂᒃ ᑕᓂᖅᓴᖅᓯᓂᒃ ᓄᓕᒫᓂᕐᒥᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ, ᑕᒪᓕᒃ ᑯᐊ ᐃᓅᓂᖅᓱᓐᓂᒃᓯᓗᒃ ᓄᓇᓕᖕᒥᓂᒃ ᐊᑐᖅᑐᒥᓂᒃ ᓴᓇᔨᓂᒃ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ ᑐᓴᐅᒃᑐᓂᒃ ᓄᓇᓕᖕᒥᓂᒃ.

138. ᒪᓕᒃ ᑯᐊᓗᓐ ᑐᐊᐃᓐᓇᑦ ᓗᓂᒃ ᑐᑦᓯᓂᓐᓂᒃ ᐱᓕᕆᔨᐃᖏᑦ ᑕᑦᓯᓕᒻᒪᑦ ᒪᓕᒐᓗ ᐅᓂᒃᑐᑦᓯᓂᒃ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ ᐃᓐᓇᓂᑦ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐅᓂᒃᑐᑦᓯᓂᒃ ᐃᓐᓇᓂᑦ ᓄᓇᕗᒻᒥᐅᑦ ᓄᓇᓕᖕᒥᓂᒃ ᐅᓂᒃᑐᑦᓯᓂᒃ ᐃᓐᓇᓂᑦ ᓄᓇᕗᒻᒥᐅᑦ ᓄᓇᓕᖕᒥᓂᒃ>ᓪᓚᒃ. ᒪᑭᓐᓇᓗ ᓯᓚᐅᓗ ᐃᓄᐃᑦ ᐃᓕᓴᕐᕕᒃᓴᑦ ᐊᑐᖅᑐᒥᓂᒃ ᐃᓐᓇᓂᑦ ᓄᓇᕗᒻᒥᐅᑦ ᐅᓂᒃᑐᑦᓯᓂᒃ ᐃᓐᓇᓂᑦ ᓄᓇᕗᒻᒥᐅᑦ ᓄᓇᓕᖕᒥᓂᒃ ᓴᓇᔨ

ᒪᓐᓇᓕᒃ ᒥᓂᔅᑕ ᑲᑎᒪᓂᖅᓯᒪᔪᑦ ᑕᑯᓂᖅ ᑲᑎᒪᔨᒥᓂᖅ ᐅᓇᓱᖅ ᑲᒪᒋᔭᖏᑦᑐᖅ:

144--- ᐅᖃᐅᓯᓂᖅ ᐊᑐᕈᑎᒋᓯᒪᔪᓐ ᓄᓇ ᓴᒪᒃ ᓯᖅᓴᐃᔨᖏᑦ, ᑕᒪᒃ ᓇᐊᓗ ᐃᓄᐃᑦ ᑲᓇᖅᑐᐊᑕᐅᓂᖅ ᑐᓴᕐᓯᑎᓂᖅ ᑐᑭᓯᐊᓂᖅ ᐃᓕᓴᕐᓂ.

145--- ᖃᐅᔨᓴᓂ ᑎᐅᓄᑎᒃ ᓄ ᑎᑎᕋᓂ ᑎᐅ-ᓄᑎᒃ ᓄ ᖃᐅᔨᓴᓂ ᓂᓇᓂᒃ ᒪᓇᓂᖏᓄᓄᒃ.

146. 1) ᖃᐅᔨᓴᖅᑭᒃ ᓄᑎᒃ ᐅᖃᐅᓯᖏᓐ-ᖃᕋᓂᒋᑦᒃ ᐅᓪᓛᓐᓂᒋᑦ ᐅᖃᐅᓯᑐᖃᓕᕆᓂᖅᑎᑦᒃ ᐊᓪᓚᕆᓐᓂᒋᑦᒃ, ᖃᓄᖅ ᓄ ᓄᑦᑕᖅᑲᑦ ᐃᓕᑦ-ᑭᓪᓕᓇᕐᒪᖔᑦ ᒪᓕᒐᑦ. ᐃᓐᓇ ᓄᓇᓕᖅᑐᖅ ᓄᑎᒃ ᐃᓐᓇᖅᑐᖅ ᓄᓇᓕᖅᑐᖅ ᐃᓐᓇᖅᑐᖅ ᓄᑎᒃ

ᓄᓇᕗᑦ ᑐᓴᕐᓂᖅ ᑲᓇᐃᑦ.

ᐃᓕᓴᕐᓂᐊᕐᓂᖅ

i ᐱᒋᐊᕐ ᐃᓕᖓ

155. ᐅᐊᕐᑎᐊᑭᑉ ᐱᒋᐊᖅᓯᓐ ᓀᓐᓇᒋᑦᑐᑎᓪᓗ ᑐᓗ ᐃᓕᓴᕆᓂᖅᓂᖅ ᓄᓇᓐᑎᐊᑦ, ᐃᓕᓴᕆᓂᐊᕐᓂ ᑐᑦ (ᐃᓄᐃᑦ/ᓄᓐ ᓯᐃᓐ) ᐱᒋᐊᖅᑕᐅᓯᓯᐅᑕᐅᔪᓐ (ᓯᐊᓐ ᑕᐅᓯᓯᐅᑕᐅᔪᓐ) ᐅᖃᐅᓯᓐ ᓯᑎᒋᒥᓴᓂᖅ ᐅᖃᖓᓂ ᓂᕆᔨᓴᕆᓂᖅ. ᑕᐃᒪᐃᑦ ᐸᓯᓯᓚᐅᑎᓂᖅ ᐃᓕᓴᕆᓂᐊᕐᓂ ᐃᓄᐃᓕᐅᕈᑎᒃ ᓄᓇᓐᑎᐊᑦ ᓯᓚᑖᓂᖅ ᓄᓇᓕᒫᓂ.

156. 1876-ᓕᓴᐃᒥ ᑕᒪᓐᓂ ᐅᑭᐅᖅᑕᖅ ᑕᑯᓗᒃ, ᐃᓕᓴᕐᓂ ᑐᓴᓯᐊᓂᖅ ᐃᓄᐃᓕᐅᕈᑎᒃ ᐃᒪᓐᓕᒫᖅ ᐅᖃᐅᓯᖅ ᓯᓚᑖᓂᖅ, "ᐱᓕᕆᔨᒃᑯᑎᒃ ᐃᓕᓴᕆᓂᐊᕐᓂ ᑕᒥᓂᖅ ᐊᒃᓱᕈᓂ ᕿᓕᓕᒃᑯᑎᒃ, ᐅᑯᐊ ᓯᕗᓪᓕᖅ ᐃᓕᓴᕆᓂᐊᕐᓂᒃᑯᓐᓂ ᓄᓇᓐᑎᐊᑦ ᐊᒃᓱᕈᓂ ᐊᒃᓱᕈᓂᒃ ᓄᓇᓐᑎᐊᑦ ᐃᓄᐃᓕᐅᕈᑎᒃ ᐃᓕᓴᕆᓂᐊᕐᓂᒃᑯᓐᓂ

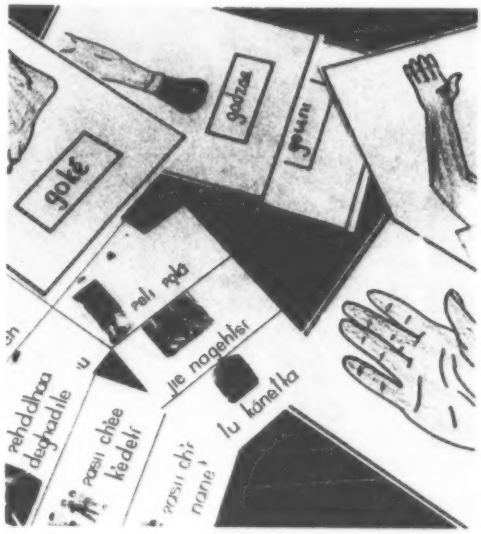
ᐃᓕᵊᓂᐊᖅ ᓂᐩ ᒪᓂᑦ ᒥᓂᐅᕐᓂᖅ ᑕᓂᐊᖅ ᐱᓕᕐᓂᖅ, ᓴᓇᑦ ᑭᓕ-ᐅᑎᒥ ᑐᖅᓯᓂᖅ, ᐃᓕᵊᓂᐊᖅ - ᐱᑦᒥ ᐊᓂᑦ ᓇᓴᖏᵊᓂ.

159. ᑕᒪᵊᓇ ᐃᓗᒪᒋᐅᐅᓗᒪᓪᓚᖅ ᓴᖅᑭᑦᖅ-ᑕᐅᕐᒉᖅᑎᑦ ᓄᒍ ᐃᓕᵊᓂᐊᖅ ᓂᐊᖅ ᖃᐅᔨᓴᖅᑕ-ᐅᓂᖏᓂ, ᐊᓗᓴ ᔨᑎᐊᓕᵊᓂᐊᖅ ᐊᐅᓕᓴ ᖃᐃᓕᐅᕐᔪᖅ ᐱᓴ ᔪᑎᑎᑦᓄᑦ ᓄᓇᑦ ᐃᓇᐃᑦ ᐊᓂᑦ ᓇᐃᑦ ᓄ ᐅᖃᐅᓕ-ᓗᖏᑦ, ᐱᓄᐊᖅᑐᑎᒃ ᓇᓇᑦ ᑎᒋᒪᒃ ᑯᖏᑦ ᐃᓕᵊᓂᐊᖅ ᓂᐊᐅᓂᒥᒃ ᐊᐅᓕᑦᓂᒃ 1970-ᒥᓂᑦ.

ii. ᐃᓇᐃᑦ ᐊᓂᑦᓕᐃᓄ ᐅᖃᐅᓗᖏᑦ ᐱᑕᖃᵊᓂᒃ ᓂᖏᑦ

160. ᐱᑕᖃᵊᓂᒃᓂᖅ ᐃᓇᐃᑦ ᐊᓂᑦᓕᐃᓄ ᐅᖃᐅᓗᖏᵊᓂᒃ ᐃᓕᵊᓂᐊᖅᓂᒥᒃ ᐃᓕᵊᓂᐊᖅᓂᒃᑎᓂᒥ ᐃᓕᵊᓂᐊᖅᓂᒃ ᐊᓂᑦᓕᐃᓄ ᑕᑯᓴ ᓴᓇᖅᑕᕐᑕᐅᓕᐅᑎᒃᓴᖅ ᐅᖃᐅᓗᓂᒃ ᖃᐅᔨᓴᖅᑕᐅᓗᖏᑦ

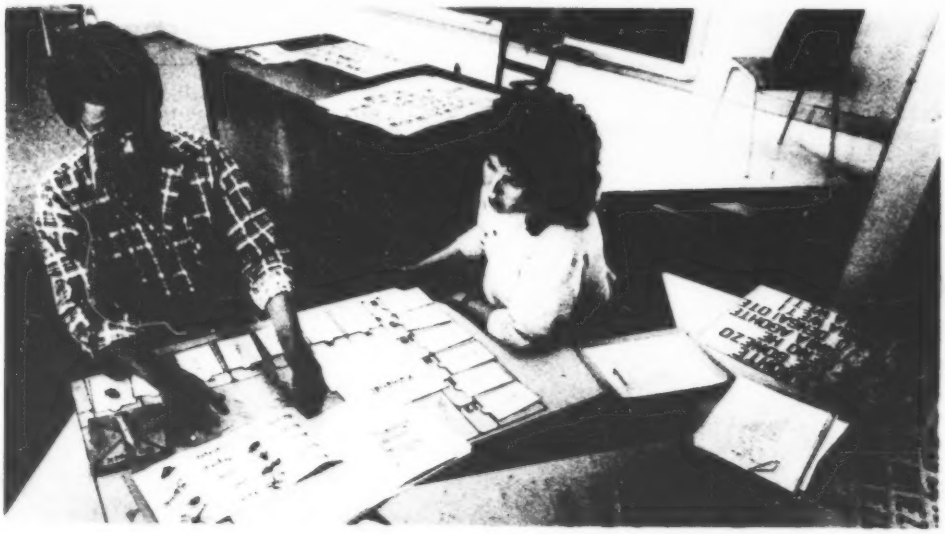
ᐃᓕᵃ ᓂᐊᑭᑎᓕᐅᵖᑦ ᑐᑦ ᐅᐊᓂ ᐅᐊᕐᑕᕆᔨᒥ.



165. ᐃᓄᐃᑦ ᐊᓂ ᓕᐃᑦ ᓗ ᓄᓇᑦ ᑎᐊᒻᒥᑦ ᑐᑦ ᐃᓕᓴᐅᔪᑦ >ᑦ ᑕᒪᐅ ᑯᓂᕐᒉᒋᐊᓂ ᓴᖅᑭ ᐃᓕᵃ ᓂᐊᑎᑦ ᑎᑭᑦ ᑯᵃ ᓂᑦ ᓗ, ᐊᓂ ᒪᓗ ᐸᓴᐅᔪᓚᓂᖅᓴᖏᑎᐅ ᐅᖃᐅᓕᑦ ᓴᵃᖁᑦᓭᑦ ᓭᐊᓂᖅᵃ ᓄᑦ. ᐊᒥᓴᑦ ᓇᒃ ᒥᓂᓴᖅ ᐊᖅᑦ ᕿᒥᵃ ᓂ ᐊᑐᑦ ᓂᖅᓴᖅᑎᑦ ᑎᓇᓴᒍᒃ ᐅᖃᐅᓕᑦ ᓂᖅᑦ ᓂᖅᓴᖅᑎᑦ ᑎᑎᒥᑦ ᐅᖃᐅᓕᓴᒍᒃ, ᐅᖃᐅᓕᑦ ᓂᖅᓴᖅᑎᑦ ᐊᑐᑦ ᓂᖅᓴᖅᑎᑦ ᑎᑎᒥᑦ ᐅᖃᐅᓕᓴᒍᒃ.

166. iii. ᐅᖃᐅᓕᐅᑦ ᐃᓕᵃ ᓂᐊᑎᓂᑦ ᐊᐊᵃ ᐊᑦᑕᐅᓂᖅᑦ

ᑕᐃᒪᒃ ᑕᐅᖅ ᐃᓕᓴᕆᐅᐅᓕᓂᖅ ᐊᑐᑦ ᓂᖅᒪᑦ ᒪᓪᓭᒃ ᑯᵃ ᓂᑦ ᐊᑐᖅᑕᐅᑦᑯᑦ ᓗᒋᑦ ᐃᓕᓴᕆᐅᐅᓕᓂᖅᓗᒋᑦ ᓗ ᐃᓄᐃᑦ /ᐊᑦ ᓕᐃᑦ ᐅᖃᐅᓕᐅᑦ, ᒪᓕᒪᑦ ᑎᒍᑦ ᐊᑐᑦ ᐅᖃᐅᓕᐅᑦ ᐃᓕᵃ ᓂᐊᑎᑦ ᑎᑎᒥᑦ ᐅᖃᐅᓕᐅᑦ ᐃᓕᵃ ᓂᐊᑎᑦ ᐅᖃᐅᓕᐅᑦ ᑯᑦ ᐊᐊᵃ ᐊᑦᑕᐅᓂᖅᑦ ᐊᑐᑦ ᓂᖅᓴᖅᑎᑦ ᐃᓕᓴᕆᐅᐅᓕᓂᖅ ᐃᓕᵃ ᓂᐊᑎᑦ ᐅᖃᐅᓕᐅᑦ ᐃᓕᵃ ᓂᐊᑎᑦ ᑕᐅᖅᑕᐅᓂᖅᑦ ᐊᑐᑦ ᓂᖅᓴᖅᑎᑦ ᑎᑎᒥᑦ ᐅᖃᐅᓕᓴᒍᒃ ᐃᓕᵃ ᓂᐊᑎᑦ ᐅᖃᐅᓕᐅᑦ ᐃᓕᵃ ᓂᐊᑎᑦ ᐅᖃᐅᓕ



ᖃᓄᐃ ᑕᕐᓂ ᐅᖃᐅᓯᓚᑎᓂᖅᓴᖅ ᓯᓚᑦ ᐊᓂᓪᓚᑕᖅ ᐃᓐᓂᓪ ᐅᖃᐅᓯᓚᑎᓂᖅᓴᖅ ᐱᓚᑎᓪᓗᒍ ᑐᓴᕐᓂᖅ ᐊᑐᓕᖅᑐᖅ ᑐᓴᕐᓂᖅ ᓄᓇᓕᖅᑐᖅ.

168. ᐊᒥᓱᓕᖅᑲᑎᕆᐅᓕᕐᓂ, ᐱᓚᑎᑦᓴᓕᖅᑕᖅᖢᓂᖅ ᓯᓚᑦᓴᓕᖅᓂᖅ, ᐊᓪᓚᓐᓃᑦ ᐊᑐᕈᒪᓂᖅᓂ ᖃᓄᐃᑦ ᑐᓴᕐᓂᖅ ᐃᓐᓇᒪᕕᖅᑐᑦ ᐃᓐᓇᐅᑉ ᐊᒥᓱᓂ ᐅᓂᒃᑳᖅᑐᖅ ᐃᓐᓇᐅᑉ ᐊᑐᕐᓂ

"1960ᒥ ᐃᓄᐊᓕᖅᑕᐅᑦᓱᒪ-
ᒪᒪ,ᑕᐃᑦᓱᒪᓂ ᐃᓕᓴᐅᓂᐊᕐᑕ-
ᖏᑦᑕ ᑕᐃᒃᓂᓂ. ᐅᖃᐅᓯᖏᑐᒃᐃᑦ
ᐃᓄᑎᑐᑦ ᐅᖃᖓᑕᐅᓂᐊᕐᑕᐅᑉᐸᓪ-
ᓕᒧᑦ. ᖃᓄᓇᑎᑦᖢᐅᑕᐅᓴᓕᓴᐃᓐ-
ᖓᑦᑐᑦ..ᐃᓄᑎᑐᑦᑎᓯᓱᓕᓴᐃᓐ-
ᓯᓚᐅᖏᓐᓇᑦᑐᑦ ᑕᐃᒪᐃᑉᐊᑕ-
ᖃᓕᕐᕕᒃᑐᑦ ᑕᒪᓐᓇ
ᐊᑲᑎᑕᐅᓂᐊᕐᑕᐅᑉᐸᓪᓕᐊᓂᖅ."
(ᒥᑦᑎᒪᑕᓗᒥ ᑲᑎᒪᓂᖅ)

ii) ᓄᓇᕗᒻᒥᐅᓂᖅᑐᑦ - ᑕᒪᒃ ᑭᓐᒃ ᐊᑦ ᐃᓕᓴᐅᓂᐊᕐᑕᑦᓱᒪᑦ ᖃᑦᓇᐃᑎᑐᓴᓕᓴᐃᓐᓇᑦᑐᓗ

172. ᓄᓇᕗᒻᒥᐅᓂᖅᑐᑦᓱᒪᓂᐅᓪᓗ ᓯᑦᓗ ᓴᓇᓗᐃᒥ ᐄᐃᐃ ᑎᑭᓗ, ᐃᓐᓇᐃᒃ, ᕿᑦ ᓯᒥᑦ ᐊᒃᒪᓗ ᐃᖃᓗᐃᑦ, ᑕᒪᑦᒥᒃ ᐱᓕᕆᔨᑦᑐᑦ (ᐃᓄᑦᑎᑦᑕᑦ/ᐊᑦᓯᑎᑦᑕᑦ ᖃᑦᓇᐃᑎᑐᑦᑕᓗ) ᐊᒃᒪᓗ ᓇᓕᐊᓂᐅᑎᑦᑕᒧᑦ ᑭᓱᓓᓕᐅᕕᒃ. ᓯᑕᓱᓕᒫᑦ ᑕᒪᒃ ᑭᓐᓂᐅᑕᐅᓂᐊᕐᑕᑦᓱᒪᑦ ᐊᒃᓱᓯᑕᐅᓂᖅᓴᓕᓴᐃᓐᓇᑦᑐᖃᖓᑦ, ᖃᑦᓇᐃᑎᑐᑦᑕᓗ ᑭᓱᓓᓕᐅᕕᒃᓴᓕᓴᐃᓐᓇᑦᑐᖃᖓᑦ ᐅᐱᒍᓐᓇᖅᑐᑦ ᑕᒪᒃᑯᓗ ᐅᖃᓗᐃᑦ, ᑕᒪᒃᑯᓗ ᐅᖃᓗᐃᑦ ᐅᐱᒍᓐᓇᖅᑐᑦ, ᒪᓕᒐᓱᐃᓐᓇᖅᑐᑦ ᐅᐱᒍᓐᓇᖅᑐᑦ, ᒪᓕᒐᓱᐃᓐᓇᖅᑐᑦ ᐅᐱᒍᓐᓇᖅᑐᑦ ᐅᖃᓗᐃ

ርኃ ሩሥ Γ Δⅇᵇ በጋᶜ
Δᑦᵉσ<ᵐᵇᑦᶜ.

177. ⅇⅇᑦᶜ<Dσᵐᵇᓴσ Dძⅇσ, ᕆ<ⅆⅇⅅ, HⅅΔ በᑐ, Δᔨⅇᵇ ᐊᑦ Lⅆ ᑐᶜ ᓭᒋᶜ, ᵍᶜ ⅆⅇᔨᒋᑐᶜ በᑐᶜ ᑐᵉᑦ ᑎᶜ በᑦ ሩCD-Lᑦᵉᔪ<ᵐᵇძᵐᵇ. Pᓭ<ⅆσᑦ, ᒉᵇ ძⅇσDLⅆᑦᵐᵇ, Δᑦᵉσ<ᑦ CDᑦᶜ Δⅆᑦᶜ ⅇⅇΔᶜ ᐊᑦ ᑦΔᶜⅆ Δᑦᵐᵇძᓭᵍᵉσᵇ ∧ᑦᵍᵏ Lበᵇ ᑲᑦᵐᵇძᑦ. ᐊᑦ Lⅆ ᐊᒥᔨσᵍᑦ Lᑦᶜ ⅆᒋᶜ Dᵍᑲᓭᵍᵉᵍᑐᶜ ᑕLᵇ ᑭ-ᒥᐊᵍᑦσᵐᵇ ᑕΔᒪᶜⅆ<ⅆᵇ ⅇⅇᑦᵉᔨᶜ ⅅᑐᶜ ᐊⅅᑎᑦ ᓴᑐᑕᑐᒪᑲበᑐᵐᵇ.

178. Lᑦᒪᑐσ<ᑦᑐᶜ ΔⅇΔᶜ ᐊᑦ ᑦΔᶜⅆ Dᵍᑲᑐᓭᑦᑕ Δᑦᵐᵇძᓭᑦᑕⅆ (∧ᵐᵇძᓭᑦᑕⅆ) ᐊⅅበᐊᵍᵍᑦσᑦᵉᑐᶜ ᑲᒪᒥᑲᑐᒪᑲᵍᵐᵇⅅᵐᵇ ᒉᵇ ძⅇᔪ ᒥσᑦ ᑕᑐΔᵇ ᒥᑐᑕⅇᑐᶜ Δᑦᵍᑦᑦᑐᶜ ⅅᑦᵉᑦσᑦ ᐊᑦ ᑦσᶜ ⅆ ᑲበᒪᑐᵉᔪበᒥᵉσᵇ. Δᑦᵍᑦᑦⅆ Lᑦᒪᑐᒪᑲᑦᒥᑦ ᒥᑐ ᐅᑦᶜⅆ ᑐᶜ ᑎᑦᶜ ⅆᒋᶜ Δᑦᵉσᑦᐊᑦσᑐ ᑦᑐᶜ ᑎᶜ ⅆᒋᶜ, Δᑦᵉσᑦᐊᑦᵉᔨσⅆ ᑦᑐᶜᑲᑐᑦᑐᶜ, Δᑦᵉσᐊᑕበᵇ ᑦᑦᑦᑐᶜσᵐᵇ, ᐊᑦ Lⅆ Δᑦᑲ-Δσᵐᵇ ΔᑦᑲΔᑐᵔᑲᵐᵇ ∧ᵍᑦᑐᵇ ᑲᑐᒪᑲበᑐᵐᵇ.

179. ᑕᶜ∧ᵇ ძⅆ ᑲᒋᑦᑦᶜ ᑐᵍᵐᵇᑐᶜ ᒥᶜᑲᑦᶜ ᑭᵐᵇᑭᔨᑦᑦᒪᑦᶜ, ∧ᑲበᐊᑦᶜ ᐊᑦ Lⅆ ᑐᑕᔨᑲᑦᶜ ∧ᶜᑐᑦᶜ, ᐅᵍᑐᑲበᐊᑦᶜ, ᑦᑦᒪᑐᑦᑦᑦᑐᶜ ᑲᑦᑦᑦᑐᶜ ᑐᑦᑦᑦᑐᶜ ᑦᑦᑦᑐᶜ ᑐᑦᑦᑦᑐᶜ ᑦᑦᑦᑐᶜ ᑦᑦᑦᑐᶜ

ᓄᓕᒻᒥ ᐊᐃᑦᑕᓐᓇᒃ ᑎᑎᕋᓱᒃᑲᓇᖅᑐᑦ ᓴᓇᔨᓪᓗ ᐃᓕᓴᕐᓂᖅ

ᐊᐅᓚᓕᖅᓂᑦ ᓄᓇᓕᖅ ᐃᓕᓴᕐᓂᖅ /ᐃᓕᓴᕐᓂᐊᖅ ᓄᓇᓕᖅ

183. ᐅᖃᐅᓯᓂᑎᒃᓴᑦ ᐊᒥᓱᓄᑦ ᐃᓄᓐᓄᑦ ᐊᑦᓂᓪᓗ ᐃᓕᓴᕐᑕᐃᓕᓴᕐᓄᑦ ᐅᖃᐅᔾᔨᒌᓕᐅᑦᓴᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃᑯᑦ ᑎᑎᕋᐅᓂᑦ ᐊᒥᓱᓄᑦ ᓄᓇᓕᖅᓂᑦ (ᐃᓄᐃᑦᑐᑦ ᐊᒥᓱᓄᑦ) ᓄᓇᓕᖅᓂᑦ ᐃᓕᓴᕐᓂᖅ ᐃᓕᓴᕐᓂᐊᖅᓂᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃᑯᑦ ᐊᑎᖓᓂᒃᑯᑦ ᐃᓄᓐᓄᑦ ᐃᓕᓴᕐᓂᐊᕐ

186. ᒪᓐᓇᑦ ᑕᐅᓐ ᐃᓕᒪᒋᔭᐅᖏᑦ ᑕᖅᓯᒪᓕᒃ-ᒥᓱᒪᑦ ᐃᓄᐃᑦ/ᐊᒃᓴᓪᓗ ᐃᓕᖅᐸᓯᖏᑦ ᐅᖏ-ᐅᓯᖏᓐᓄᑕ ᓴᖅᑭᑎᑦᓇᖅᑐᖅ ᓇᓱᒪᑦ ᑐᓂᒃᑯᑦ ᐃᓕᖅᐸᓂᖅ ᐊᑐᓕᖅᑎᓪᓗ ᐃᓕᓴᐅᔪᓂᖅ ᐃᓕᓴᐅᔪᖅᑕᐅᓂᖅ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ ᐃᓕᓴᐅᔪᓂᖅ ᐊᑐᓕᖅᑎᓪᓗ. ᑭᓯᐊᓂᑕ ᑕᐃᒪᐃᓐᓇᑐᐃᓇᓕᒃᑐᖅ, ᐱᓕᒪᒃ ᑐᑭᓯ ᓴᖅᑭᑎᑦᓇᖅᑐᖅ ᓇᓱᒪᑦ ᑐᓂᒃᑯᑦ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ.

187. ᐊᖏᓐᑭᑦ ᑎᓂᓐ ᑕᒪᒃ ᑭᑦ ᑎᐊᑦ ᓂᑦ ᒥᒃ ᐅᖏᓕᓯᐅᓂᒃ ᑐᑭᖏᓂ ᓂᑦ ᓴᐅᒪᑦ ᒪᑎᐊᓗᑦ ᒪᑦ ᐊᑐᓂᑦ ᓂᑦ ᒥᒃ ᐅᖏᓕᓯᐊᑐᐃᓇᓕᒃᑐᖅ ᒪᓐᓇᓕᒃ ᐃᓕᓴᐅᔪᓂᖅ ᓂᐅᑦ. ᖃᓄᖅᓇᓕᐊᑦ ᓂᓐ ᖃᓄᖅ ᓇᓱᒪᑦ ᒪᑎᐊᓗᑦ ᒪᑦ ᐃᓄᐃᑦ/ᐊᒃᓴᓪᓗ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ ᐊᑐᓂᑦ ᓂᑦ ᒥᒃ ᐅᖏᓕᓯᐊᑐᐃᓇᓕᒃᑐᖅ ᐃᓕᓴᐅᔪᓂᖅ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ ᐃᓕᓴᐅᔪᓂᖅ ᐊᑐᓕᖅᑎᓪᓗ ᐃᓕᓴᐅᔪᖅᑕᐅᓂᖅ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ ᐃᓕᓴᐅᔪᓂᖅ ᐊᑐᓕᖅᑎᓪᓗ.

ᐊᐅᓚᑦ ᓴᖅᑭᑎᒍᓐᓇ ᓄᓇᒧᑦ (ᓴᓂᐹᒃ ᐊᑦ/ᓂᓕᕆᓂᖅ ᐊᑦ) ᐃᓕᓴᐅᔪᖅᑕᐅᓯᖏᓐᓄᑦ ᐃᓕᓴᐅᔪᖅᑎᑦᑎᓂᖅᑐᑦ ᐃᓕᓴᐅᔪᓂᖅ ᐊᑐᓕᖅᑎᓪᓗ ᐃᓕᓴᐅᔪᖅᑕᐅᓂᖅ

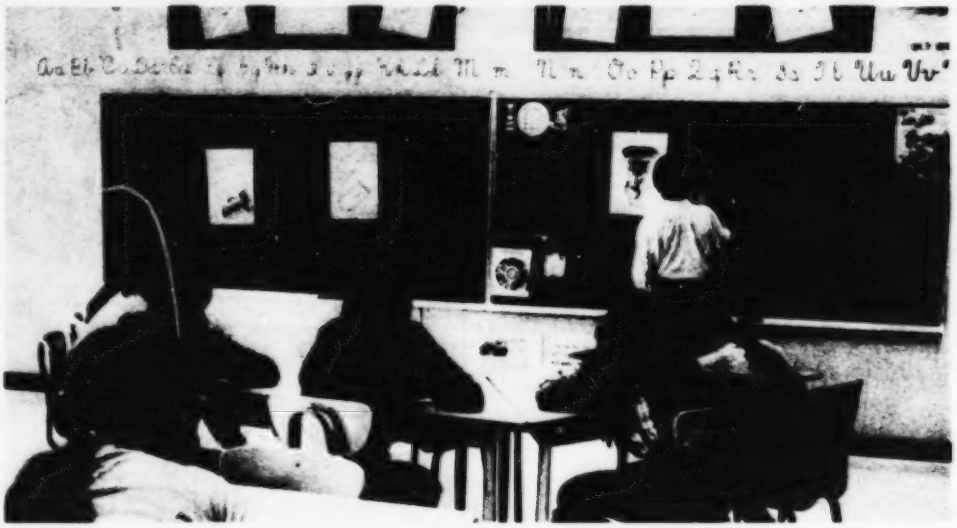
193. "ᖃᐅᔨᒪᑎᓪᓗᒍᓱᒋᔭᐅ ᐃᓄᓐᓇᑐᓂ/ᓂᕆᔨᑐᓂ ᐃᓕᓴᕐᓂᑕᑎᑦᓴᐃᓇᓂ ᓴᓇᔨᓴᐃᓇᓂᑦᑎᓂᒃ ᐃᓄᓐᓇᑐᓂᓗ ᐃᓄᓐᓇᑐᓂᑦᑎᓂᒃ ᐃᓕᓴᕐᓂᑕᓂᒃ ᐃᓄᓐᓇᑐᓂᓗ ᓄᓇᕗᒻᒥᒃ," ᑲᑎᒪᔨᓪᓚᕆᐊᓘᓐᓃᑦ ᐃᓄᓐᓇᑐᓂᓗ ᐃᓄᓐᓇᑐᓂᑦᑎᓂᒃ ᐃᓕᓴᕐᓂᑕᓂᒃ ᐃᓄᓐᓇᑐᓂᓗ ᐃᓕᓴᕐᓂᑕᓂᒃ ᐃᓄᓐᓇᑐᓂᓗ ᐃᓄᓐᓇᑐᓂᑦᑎ

ᐃᓕᓴᕐᓂᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ

199. ᐃᓄᐃᑦ/ᐊᒃᓕᑦ ᐅᖃᐅᓯᖏᓐᓄᑦ ᐃᓕᓴᕆᔨᐃᔪᓐᓇᖅᑐᑦ ᐊᑐᕐᓂᓕᒃ ᖃᓄᐃᓕᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᑉᐳᓕᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ . ᑕᒪᓐᓇᑦ ᑕᐅᑉᐸᑦ ᓄᓇᓕᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᑭᓇᐅᔭᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᑕᒪᓐᓇᑦ ᐅᖃᓕᒫᓂᖅ ᐃᓄᐃᑦ/ᐊᒃᓕᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓂᓕᒃ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ .

200. ᓄᓇ ᐊᒃᓴᑕᐅᓇᓱᐊᖅᑐᓕᐅᑉᐳᓗᐊᖅᑐᑦ ᐃᓕᓴᕆᔨᐃᔪᓐᓇᖅᑐᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᑦ ᐅᓇᑦᓂᑕᑦ ᐃᓕᓴᕆᔨᐅᑉᐳᒪᓐᓇᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᓄᓇᓕᖅᑐᑦ ᑕᐅᓇᓂᖅ ᐃᓄᐃᑦ ᐊᑐᕐᓂᓕᒃ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᓄᓇᓕᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓂᓕᒃ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᐊᑐᕐᓂᓕᒃ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ .
ᒪᐃᔨᖅ ᑯᓘᓐᓃᑦ ᐃᓕᓴᕆᔨᐃᔪᓐᓇᖅᑐᑦ ᐃᓕᓴᕆᔨᐅᓯᒪᔨᖅᑐᑦ ᐊᓂᒍᑎᓪᓗ ᐃᓄᐃᑦ/ᐊᒃᓕᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓂᓕᒃ

ᒥᓂᑦᑕᓕᕆᔨᒥ ᓴᓇ ᓯᓚᐅᖅ ᐃᓕᓴᕐᓂᐊᕐᓂᖅ ᒪᐃ 1983-ᒥ.



ᐄᐊᐃᐃ ᓂᕆᒥ (ᐃᓕᓴᕐᓂᐊᕐᓂ ᐃᓄᐊᓕᓐᓂᒥ)
ᐃᓕᓴᕐᓂᐊᕐᓇᓱᒃ

207. ᐃᓚᖅᑎᑦᑎᓂᑦ /ᐊᓕᓇᑎᑦᑎᓂᑦ ᐊᑐᖅᑕᐅᐸᒪ-ᓇᐊᖅᑐᓕᒃ ᓇᒥᑦᑐᐅᓂᖅᓴᓇᖅ, ᐃᓕᓴᕐᓂ-ᐊᕐᓂᑦ ᑐᓂ ᓴᓇᓂᓕᕐᓂᓂᓕᕐᓂᒃ ᐃᓚᖅᑎᑦᑎᓂᑦ / ᐊᓕᓇᑎᑦᑎᓂᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᑲᒪᒋᔭᐅᓂᖅ ᑲᑎᒪᔨᓂᒃ ᐃᓚᖅᑎᑦᑎᓂᑦ ᑕᐃᒪᓐᓇᕐᓂᖅ ᐃᓚᖅᑎᑦᑎᓂᑦ ᐅᖃᓕᒫᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐅᖃᐅᓯᕐᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐅᖃᐅᓯᕐᓂᒃ.

208. "...ᐃᓕᓴᕐᓂᐊᕐᓂᑦ ᑐᒪᐃᓚᐅᑦ ᑐᓂ ᓄᓇᒥᓂᒃ ᐄᐊᐃᐃ ᓂᕆᒧᑦ ᑐᓂᒃ (ᐃᓕᓴᕐᓂᐊᕐᓂ-ᐃᓄᐊᓕᓐᓂᒥ ᒧᑦ ᑐᓂᒃ) ᐃᓕᓴᕐᓂᐊᕐᓂ ᐊᑎᑕᐃᓕᓴᐅᑦᑐᓂ ᓄᓇᒥᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ. ᑕᐃᒪᓕᓂ ᔨᑕᕐᐃᓂ 9ᒥᒃ ᐱᖁᑎᕐᐃᓚᐅᖅᑐᒃ ᖃᓄᐃᓇᐃᓐᓇᖅᑐᒃ ᐊᐅᓚᑦᑎᓐᓂᒃ ᑕᑯᓂᓕ ᐊᑎᑕᐃᓕᓴᐅᑦᑐᓂ ᐃᓕᓴᕐᓂᐊᕐᓂᑦ ᑐᓂᒃ ᑕᑯᓂᓕ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ. ᑕᐃᒪᓕᓂ ᔨᑕᕐᐃᓂ ᐊᑎᑕᐃᓕᓴᐅᑦᑐᓂ ᐃᓕᓴᕐᓂᐊᕐᓂᑦ ᑐᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓂᑦ ᑐᓂᒃ ᐅᖃᐅᓯᕐᓂᒥᓂᒃ ᐃᓕᓴᕐᓂᐊ

212. ᐅᖃᐅᓯᓚᑎᒋᑦ ᐅᑦᐱᒪᓕᓴᑦᓯᓗ ᐱᐃᓴᓐᓇ-ᖃᖅᑎᑐᑎᑦ ᑎᑎᕋᕐᕕᖃᖅᑐᖅ ᓂᐲᓄᖅ ᐃᓄᒃᓴᓕᒫᑦ ᑎᑎᕋᖅᑭᒃᑲᓇᕐᓂᖅᓯᓗ ᐅᖃᐅᓯᓯᓚᐅᖅ ᓄᓇᓕᖅᑐᑦ ᓴᓇᔨᓯᒪᓂᖅ . ᐃᓕᓴᐅᑎᕐᓇᓐᓇᖅ-ᑕᖃᒃ ᑲᓇᐅᑎᒍᒃ ᑎᑎᕋᖅᓯᓂᑦ ᓯᒪᓕᒐᓂᖅ /ᐅᐃᒪᒃᑎᑐᑦ ᐅᖃᐅᓯᓯᓚᐅᖅ ᓴᓇᔨᓯᒪᓂᖅ ᐊᒃᑐᑦᓯᓂᖅ ᐅᖃᐅᓯᓯᓚᐅᖅ ᐃᓄᒃᓴᓕᒫᑦ ᐊᒃᑐᑦᓯᓂᖅ /ᐊᓂᒍᑎᓂᖅ .

213. ᐊᓂᓪᓚᑦ ᓄᓇᖓᓂ, ᐊᐱᖏᓐᓄᑦᓯᓕᒻᒥᓂᑦ ᑎᑎᕋᖅᑭᒃᑲᓇᕐᓂᖅᓯᓗ ᐱᐃᓴᓐᓇᖅᑐᑦ ᐃᓄᒃᓴᓕᒫᑦ ᐃᓄᒃᓴᓕᒫᓂᑦ ᑎᑎᕋᖅᑭᒃᑲᓇᕐᓂᖅᓯᓗ ᐊᓂᓪᓚᑦ ᐊᓂᓪᓚᑦ ᐅᖃᐅᓯᓯᓚᐅᖅ ᐊᓂᓪᓚᑦ ᐅᖃᐅᓯᓯᓚᐅᖅ ᐃᓄᒃᓴᓕᒫᑦ

ᐃᓕᓴᕐᓂᐊᓕᒫᓂ ᐃᓄᐃᑦ ᑎᑎᕋᓂᓗ ᑲᑎᒪᔨᖏᑦᓗ ᐊᒃᓱᕈᓯᐅᑎᒃᑲᓇᑦ.

ᑐᓴᕆᓂᖅ/ᐃᓄᐃᑦ ᑎᑎᕋᓂᓗ

i. ᓄᓇᖅᑐᓂ ᑐᑐᖏᐃᓐᓇᓂ ᐅᖃᐅᓯᒪᓂ

ᐱᒋᐊᕐᓇᖅᑐᒥ ᐃᓄᐃᑦ ᑐᑐᖏᐃᓐᓇᓂ

"ᑭᓇᐃᓐᓇᓇᖅ ᖃᓄᐃᓕᐅᕙᓪᓕᐊᓂᖓᓄᑦ ᐃᓄᐃᑦ ᑐᑐᖏᐃᓐᓇᓂ ᐃᓕᓴᕐᓂᐊᓕᒫᓂ ᐊᒃᓱᕈᓯᐅᑎᒃᑲᓇᑦ ᐃᓄᐃᑦ ᑐᑐᖏᐃᓐᓇᓂ ᐱᖓᓱᓂᒃ ᐊᒃᓱᕈᓯᐅᑎᒃᑲᓇᑦ ᐃᓄᐃᑦ ᑐᑐᖏᐃᓐᓇᓂ ᐊᓯᖏᓪᓗᓂ ᐃᓄᐃᑦ ᑐᑐᖏᐃᓐᓇᓂ

225. ᐊᒋᑕᓕᐅᕐᑎᓂᑦ ᑐᓴᕐᑐᐅᔪᓂᑦ ᐊᑐᓂ ᑕᒋᑦᓯᓂ ᑐᓴᕐᑐᐅᔪᓂᑦ, ᐱᖓᓱᓄᑦ ᑐᓄᒃᑑᓂ ᑐᓴᕐᑐᐅᔪᓂᑦ ᓄᓇᕗᑦ ᑐᓴᕐᑐᐅᔪᓂᑦ ᐱᖓᓱᓄᑦ ᐅᖃᐅᓯᓄᑦ ᑐᓴᕐᑐᐅᔪᓂᑦ, ᑕᒪᓐᓇ ᐊᒋᑦᓯᓂᑦ ᓄᓇᕗᑦ ᑐᓴᕐᑐᐅᔪᓂᑦ ᐱᓕᕆᔨᒃᑯᑦ ᑐᓴᕐᑐᐅᔪᓂᑦ ᐱᓕᕆᔨᒃᑯᑦ ᐊᑐᓂ ᐊᒋᑦᓯᓂᑦ ᑐᓴᕐᑐᐅᔪᓂ

"ᐊᒻᒪᓗ ᓴᖅᑭᑦ ᐃᓗᐊᖅ ᐊᓂᒍᖅᑕᐅᓯᒪᔪᖅ ᓄᓇᓕᖕᒥ ᐅᖃᐅᓯᕐᓂᖅ ᓄᓇᓕᖕᒥ ᐃᓄᐃᑦ ᐊᑐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᑲᑎᒪᔨᓄᑦ ᐱᖓᓱᒃᑐᒥ ᐃᓄᐃᑦ ᑲᑎᒪᔨᖏ

ᓄᓇᕗᑦ ᑲᓇᑕᒫᓂᖅ ᐊᑐᓕᕆᓂᖅ

i. ᐃᒃᓱᒪᓕᒃ ᓯᐃᓂᖅᓴᖅ ᑭᑐᑐᐃᓐᓇᓕᖅᓂᖅ ᐅᖃᐅᓯᒪᔪᖅᓂᑦ ᑎᒥ ᓄᓇᖅᑐᑐᖃᐃᓐᓇᓕᖅᓂᖅ ᐅᖃᐅᓯᕗᑦᓂᖅ

239. ᐅᖃᐅᓯᓕᕆᔨᒃ ᐊᒃ ᐊᑐᓕᐊᔪᖅᑐᑦ ᐃᓕᓴᕐᕕᑦ ᑐᓴᕐ ᐅᖃᑭᓐᓇᓕᖅ <ᓪᓚᑦ ᑐᑦ ᐊᑕᐅᓯᐅᕗᑦ ᑐᓴᕐ ᐅᖃᐅᓯᓚᑎᒃ ᐅᖃᐅᓯᓚᖅᑐᒃ, ᑕᒪᒃ ᐊᒃ ᑕᒪᐃᓐᓇᒃ ᓂᓚᖅᑐᑦ ᑕᑯᓚᖅᑐᑦ ᑕᑯᓂᓕᕆᔨᒃᑯᑦ ᓄᓇᖅᑐᑐᖃᐃᓐᓇᓕᖅᓂᖅ ᐅᖃᐅᓯᕗᑦᓂᖅ ᐅᖃᐅᓯᓚᖅᑐᑦ ᑐᓴᕐᕕᑦ ᑐᓴᕐ ᐅᖃᐅᓯᓚᖅᑐᑦ ᐊᑐᓕᐊᔪ

ᐃᓄᒃ ᑎᑭᓚᓐᓂᒃ ᓄᓇᓕᖕᒥᓂᒃ ᐊᑐᐊᓂᒃ ᐃᓄᐃᑦ

ᐃᓐᓇᐃᑦ ᐃᓕᓴᕐᓂᐊᓕᒫᑦ ᐱᖓᓱᓕᒫᑦ ᑭᒃᑯᓕᒫᑦ ᐃᓕᓴᕐᓂᐊᓕᒫᑦ 1983-ᒥ.

246. ᐱᓕᕆᔨᒃᑯᓐᓄᑦ ᑐᓂᓯᔪᓐ ᓴᓇᔨᓴᖅᑎᑦ ᐃᓚᖓᔪᓐ ᑲᑎᒪᔨᖅ ᑕᑯᔪᓐᓇᖅᑐᑦ ᐊᑐᓕᖅᑐᑦ ᐊᑐᖅᑐᒥ

ᐅᖃᐅᓯᖏᓐ ᓂᕆ ᒪᑦ ᑭᓇᐅᔭᕆ ᒋᐊ ᐱᓕᐅᔪᓐ ᒋᐊ ᑎᑭᓕᓐᓂᐊᓕᖅᑐᑦ ᓂᕆᐅᑎᖃᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑐᐃᓐᓇ

252. ᐅᖃᐅᓯᕆᔨᒃᑐᒃ ᑯᓂᕐᓂᖅᓯᒪᓂᖅ ᖃᐅᔨᓴᓇᖅᑐᓂᖅ ᓄᓇᓕᒫᒥ ᐃᓐᓇᐃᓕᖅᑐᒃ ᓴᓇ ᓯᑎᓂ – ᑎᒃ ᑯᓂ ᐱᓕᑎᔨᓄᑦ ᖃᐅᔨᓴᓇᖅᑐᑦ ᐊᒥᓱᓂ ᑲᑎᕐᔪᐊᓘᓂᒃ ᑕᒪᓐᓇᖅᑐᒥ ᐱᓕᕆᔨᒃᑐᒃ ᑯᓂᓂ ᐅᖃᐅᓯᕆᔨᒃᑐᒃ ᑕᒪᓐᓇᖅᑐᒥ ᐃᓐᓇᐃᓕᖅᑐᒃ ᑲᑎᕐᔪᐊᓘᓂ

ᐱᓕᕆ ᓂᐲ ᑲᓇᐃᒥ
ᑭᒪᔨᓐᓇᖅ.

258. iii. ᐅᖃᓕᒫᖏᑦ ᐃᓕ ᑕᐃᔨ-ᓴᖏᑦ ᐃᓕ

ᖃᓄᐃᓇᓱᒃᑐᖅ ᑐᑭᓯᐅᑦ ᐅᖃᐅᓯᖅᑐᑦ ᐃᓕᓴᐃᓯᓯ-ᖅᑎᓂ ᓇ ᐊᑐᖏᑕᐅᓪᓚᕆᓂ ᓇᓕᐅᑦᓯᓂᒃ ᑐᑭᓯᐅᑦ ᐅᑭᐅᑦ ᑕᑯᓴᖏᑦ ᐃᓕ ᑕᐃᔨᓴᖏᑦ ᐃᓕᓴᐃᓯᓯ-ᖅᑎᓂ ᓇᓕᐅᑦᒥᐅᓂᒃ ᑐᑭᓯᐅᑦ ᑐᑭᓯᐅᑦ ᑐᑭᓯᐅᑦ ᐃᓕᓴᐃᓯᓯᖅᑎᓂ ᓇᓕᐅᑦᒥᐅᓂ. ᐅᖃᐅᓯᖅᑐᑦ ᖃᓄᐃᓇᓱᒃᑐᖅ ᑐᑭᓯᐅᑦ ᐅᖃᐅᓯᖅᑐᑦ ᐃᓕᓴᐃᓯᓯᖅᑎᓂ ᓇᓕᐅᑦᒥᐅᓂᒃ

ᓄᓇᕗᑦ ᓴᓇᔨᓴᖅ ᓄᓇᕗᑦ ᐊᑐᕐᓂᖅ

264. ᓄᓇᕗᑦ ᓴᓇᔨᓴᖅ ᓴᓪᓕᒪᓐᓇᖅ ᐊᑐᕐᓂᖅ ᐊᑐᐃᓐᓇᖅ ᐊᑐᕐᓂᖅ ᓂᕆᔨᒋᑦᑐᖅ ᐊᑐᐃᓐᓇᖅ ᐊᑐᕐᓂ

ᒪᓂ ᓴᑎᓂ ᓚᑭᓐᓄᓕ ᐊᒥᓱ ᐅᕙᓂ ᐅᖃᐅᓯᒪᔪᓂᖅ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐊᑐᓂᖅ ᑲᓇᐃᑦ.

269. "ᐱᓕᕆᔨᓂᖅ ᓴᓇᖅ ᐅᓇᑎᐊᓐᓇᓂᒃ ᓴᖅᑭᓂᖅ ᑕᐃᓕᓚᑲᑎᑦᓯᖅᑐᓂᖅ ᓂᕆᔨᒪᔭᐅᓂᖅ ᐊᑐᓂᖅ ᐅᑎᓚᐅᑉᐳᓂᖅ ᐃᓱᒪᓂᖅ ᑐᓴᕐᓂᖅ ᐊᑐᓂᖅ ᐅᑎᓚᐅᑉᐳᓂᖅ ᐃᓱᒪᓂᖅ ᑐᓴᕐᓂᖅ ᐅᓇᑎᐊᓐᓇᓂᒃ ᓴᖅᑭᓂᖅ ᑕᐃᓕᓚᑲᑎᑦᓯᖅᑐᓂᖅ ᓗᒃᑐᑦ, ᐊᑐᓂᖅ ᑕᐅᔾᔨᖅᑕᐅᓂᖅ, ᓴᓇᔨᖅᑐᓂᖅ ᐃᓚᖏᓐᓇᖅᑐᓂᖅ, ᓯᓚᑦᓇᒃᑯᐅᑎᓂᖅ ᐊᑐᓂᖅ ᓴᓇᔨᖅᑕᐅᓂᖅ ᐅᑎᓚᐅᑉᐳᓂᖅ ᐃᓱᒪᓂᖅ ᑐᓴᕐᓂᖅ. "

270. ᖃᐅᔨᓴᓂᑦ ᑎᑎᓂ ᐃᑲᔪᓂ ᑐᓴᐅᒃᑯᓂ ᓴᓇᔨᖅᑕᐅᓂᖅ ᐊᑐᓂᖅ ᐊᑕᓂᖏᓐᓂᐊᕐᓂᖅ, ᐊᐱᕆᔭᐅᓂᒃᑯᓗᒃ ᐅᓇᑎᐊᓐᓇᓂᒃ ᓄᓇᓕᒫᓂᖅ ᐃᑲᔪᓂᖅ ᐊᑐᓂᖅ ᐃᑲᔪᓂᖅ ᐃᓱ

275. ᐱᓕᕆᓂᐅᑉᐳᓂ ᑕᒪᐃ ᑯᓂᖏᑦ, ᖃᐅᔨᓴᖅᓯᒃ ᐅᖃᐅᔾᔨᓴᖅᓂᒃ. ᒪᓕᒐᕐ ᐃᓚᐃ ᐊᓂᓐᓂᐅᑉᐳᓂᒃ ᐃᓕᓴᕐᕕᐊᓚᖅᓂᒃ ᖁᑭᖅᑕᓪᓗᓂ, ᐊᑐᒪᓗ ᖁᓕᑎᒥᑦ ᓄᓇᕗᑦᑐᒥᓂᖅᓯᒪᓂ, ᐃᓚᐃᓪᓕᐊᓂᒃ ᐅᖃᐅᔾᔨᓴᖅᓂᒃ ᑐᑭᓯᐅᑎᓂᒃ ᐅᖃᐅᔾᔨᓴᖅᓂᒃ ᐊᑐᒪᓗ

ᓴᓪᓕᐊ ᑲᓇᑕ ᓄᓇᓕᖅᑐᑦ, ᐊᒻᒪᓗ ᒪᑎᓪᓗ ᑎᒥᓂᖅ ᑲᓇᐃᔾᔪᑎᑦ ᓄᓇᕗᑦ ᓴᖅᑭᑐᐃᓐᓇᖅᑐᑦ ᓄᓇᖅ ᓴᓂᒋᐊᖅ 1983-ᒥ.

282. ᐃᓕᓴᕐᓂ ᑲᒪᒋᐊᓕᕐᓂ ᓄᓇᖃᖅ ᑐᑐ-ᖃᐃᓕᓂ ᐅᖃᐅᓯᕐᓗᓂᒃ ᐊᑐᖅ ᓇᓗᓇᒃ ᐊᐅᓚᓂᖃᖅ-ᖃᖅ ᒋᓚᐅᖅᓯᒃ ᐊᑐᖅ ᐊᑐᐊᖅ ᓴᓚ-ᑐᐃᓇᖅᑐᓄᑦ ᓇᓗᓇᒃ ᐊᐅᓚᓂᖃᖅᖃᖅ ᑐᑭᓯᐊᓂᖅ ᐊᑐᖅ ᓇᓗᓇᒃ, ᐅᖃᓕᒫᖅ ᐊᑐᖅ ᐊᐅᓚᓂᖃᖅᖃᖅ ᐊᑐᖅ ᐊᑐᐊᖅ ᓴᓚᑐᐃᓇᖅᑐᓄᑦ

ᐱᒻᒪᒋᑦᓯᓕᕆᓂᖅ ᐊᑎᓂᖅ ᓴᓇᓂᖅ ᐊᕐᕌᒍᓱᑎᓪᓗᒍ

"ᐊᑐᓇᓱᐅᑦᓴᓂ ᐱᓕᑎᐊᖅᑐᓂᒃ ᓴᓇᓂᖅ ᐊᕐᕌᒍᓱᑎᓪᓗᒍ ᐊᓂᔪᓂᖅ ᐊᑎᓂᖅᑐᑎᓪᓗ ᑭᑐᓐᖓᓕᒫᓂ ᐅᖃᓕᒫᓂ ᐅᖃᓪᓚᕆᔨᒃᑲᓂᖅ. ᐅᖃᐅᓯᓗᐊᖅᑐᑦᓴᓂ ᐅᖃᓪᓚᕆᔨᖏᑦᑐᓂ. ᒪᓕᓇᓕᒫᓂ ᐅᖃᓪᓚᕆᔨᖏᑦᑐᓂ ᐅᓪᓗᒥᐅᑦᑐᓂ ᐊᑐᓂᖅᑐᑎᓪᓗ ᐊᑐᓂᖅᑐᑎᓪᓗ ᐊᑐᓂᖅᑐᑎᓪᓗ

ᐱᐅᓯᒪᓂᖅ ᐊᑐᓕᕆᔨᒃᑯᑦ ᐃᓄᐃᑦ ᑕᑯ

ᐊᒃᓴᖅ ᓴᓇᔨᓂᖅ ᓄᓇᕗᒻᒥ

ᑐᑭᓯᐅᓂᖅ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓇᖅᑐᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓇᖅᑐᑦ

ᐊᒃᓴᖅ ᓴᓇᔨᓂᖅ ᓄᓇᕗᒻᒥ

ᑐᑭᓯᐅᓂᖅ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓇᖅᑐᑦ

ᐊᒃᓴᖅ ᓴᓇᔨᓂᖅ ᓄᓇᕗᒻᒥ

ᑐᑭᓯᐅᓂᖅ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓇᖅᑐᑦ

ᐊᒃᓴᖅ ᓴᓇᔨᓂᖅ ᓄᓇᕗᒻᒥ

ᑐᑭᓯᐅᓂᖅ ᓄᓇᕗᑦ ᐃᓄᐃᑦ ᐊᑐᕐᓇᖅᑐᑦ

ᑕᕐᓂᒪᕐ ᐅᑭᐅᕐ ᐱᐊᖏᑐᖅ ᐸᑦ

ᖃᓄᐃᑦ ᐅᑭᐅᕐ ᐱᐊᖏᑐᖅ ᐸᑦ

ᐃᒃᓱᕈᓯᐅᑎᓯᒪᔪᖅᑕᐃᓐᓇᖅᑐᑦ ᑭᓇᒥᒃ ᒥᑭ
ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᓄᓇᕗᑦ ᑐᓴᕆᔨᕐᓂᐊᕐᓗᒍ ᓄᓇ.
ᐃᒃᓱᕈᓰᑦ ᓴᓇᓕᐅᑕᐃᓐᓇᓴᓂᒃ ᑭᓇᐅᔭᑦ

ᑕᒪᒃ ᑯᐊᓗ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᓂᐊᓕᖅ
ᒪᓕᓐ ᑕᐃᒪᓐᓇ ᑲᓇᑕᑭᓴᕐᓂᐊᕐᓗᒍ ᒪᓕᒐᓱᑦ ᒥ
ᐃᓄᓐ ᑎᑎᕋ /ᐊᓂ ᓯᑎᑦ ᑎᑎᕋᕐᓂᐊᕐᓗᒍ ᑕᑯᓗᒃ
ᐃᓄᐃᑦ ᓂᒃ ᑐᓴᕆᔨᕐᓂᐊᕐᓗᒍᓄᑦ ᑑᓱᓕᕐᓂᒃ

ᐃᓄᓐ ᑎᑎᕋ ᖃᓄᐃᑦ ᓴᓇᔨᑎᑦ ᓇ ᐅᖃᐅᓯᖃᓄᐃᑦ ᓇᓗᓇᐃᖅ
ᐊᑕᐅᓯᒪᓂᑦ ᒥᓇ ᑲᓇᖅ ᐊᑕᓂ ᓄᓇᕗᑦ
ᓴᓐᒃ ᑕᓪᓕᐊᓂᖓᓂᒃ ᓇᓗᓇᐃᖅ

ᐃᓄᓐ ᑎᑎᕋ ᖃᓄᐃᑦ ᓴᓇᔨᑎᑦ ᓇ ᐅᖃᐅᓯᖃᓄᐃᑦ ᓇᓗᓇᐃᖅ ᐊᑕᓂ
ᓇᓗ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᑕᑯᓗᒃ ᓇᓗᓇᐃᖅ
ᐅᖃᐅᓯᖃᓄᐃᑦ ᐃᓄᐃᑦ .

ᒪᓕᒐᓱᑦ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᐃᓄᓐ ᑎᑎᕋ /ᐊᓂ ᓯᑎᑦ ᓇ
ᑎᑎᕋᕐᓂᐊᕐᓗᒍ ᑕᓪᓕᐊᓂᖓᓂᒃ ᒪᓕᒐᓱᑦ ᐃᓐᓇ ᒥ

ᒪᓕᒐᓱᑦ ᑭᓪᓗ ᒥᓂ ᑕᓯᐅᑦ ᑕ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᓂᐊᓕᖅ
ᒥᓂ ᑕᓄᑦ ᐃᓄᓐ ᑎᑎᕋᕐᓂᐊᕐᓗᒍ ᓄᓇᕗᑦ

ᑲᓇᑕᒥᓂᑦ ᒥᑭ ᐊᑦᑕᕐᓂᐊᕐᓗᒍ
ᑐᓴᕆᔨᕐᓂᐊᕐᓗᒍ ᓄᓇ

ᑲᓇᑕᒪᒃ ᑯᐊ Hᐅᓐ ᑕᓪᓕᐊᓂᖓᓂᒃ
ᐃᓄᓐ ᑎᑎᕋ ᓇ ᖃᓄᐃᑦ ᓇ ᑲᓇᖅ ᓄᓇᕗᑦ

ᐃᓕᓴᕐᓂᖅ ᓄᓇᕗᑦ

ᓯᓚᑖᓂᒃ ᐊᑐᕐᓂᖅ ᐊᑐᖅᑕᐅᓂᖅ ᐃᓄᐃᑦ

ᑕᓐᓇᒪᑦ ᐅᑭᐅᑦ ᐱᐊᖏᖅ ᐸᑦ

ᐃᓄᖅ ᑎᑐᑦ ᐃᓄᖅ ᑎᑉᐸᖕᓂᒪᑦ ᑎᐊᓕᓂᖅᖢᑦ ᑐᓴ-
ᒪᓕᐊᖏᖅ ᓄᓇᑦ ᑎᐊᑦ ᒪᓕᑎᕐᔪᐊᖅᓂᖅ ᓄᖅ
ᐱᑕᖃᐅᑦᓂᓕ ᓗᓂ
ᓄᓇᒋᑦᓗ ᓗ ᒪᓕᒪᖅᑕ ᐃᓄᖅ ᑎᑉᐸᑦᓂᓕ ᓗᑎᒃ

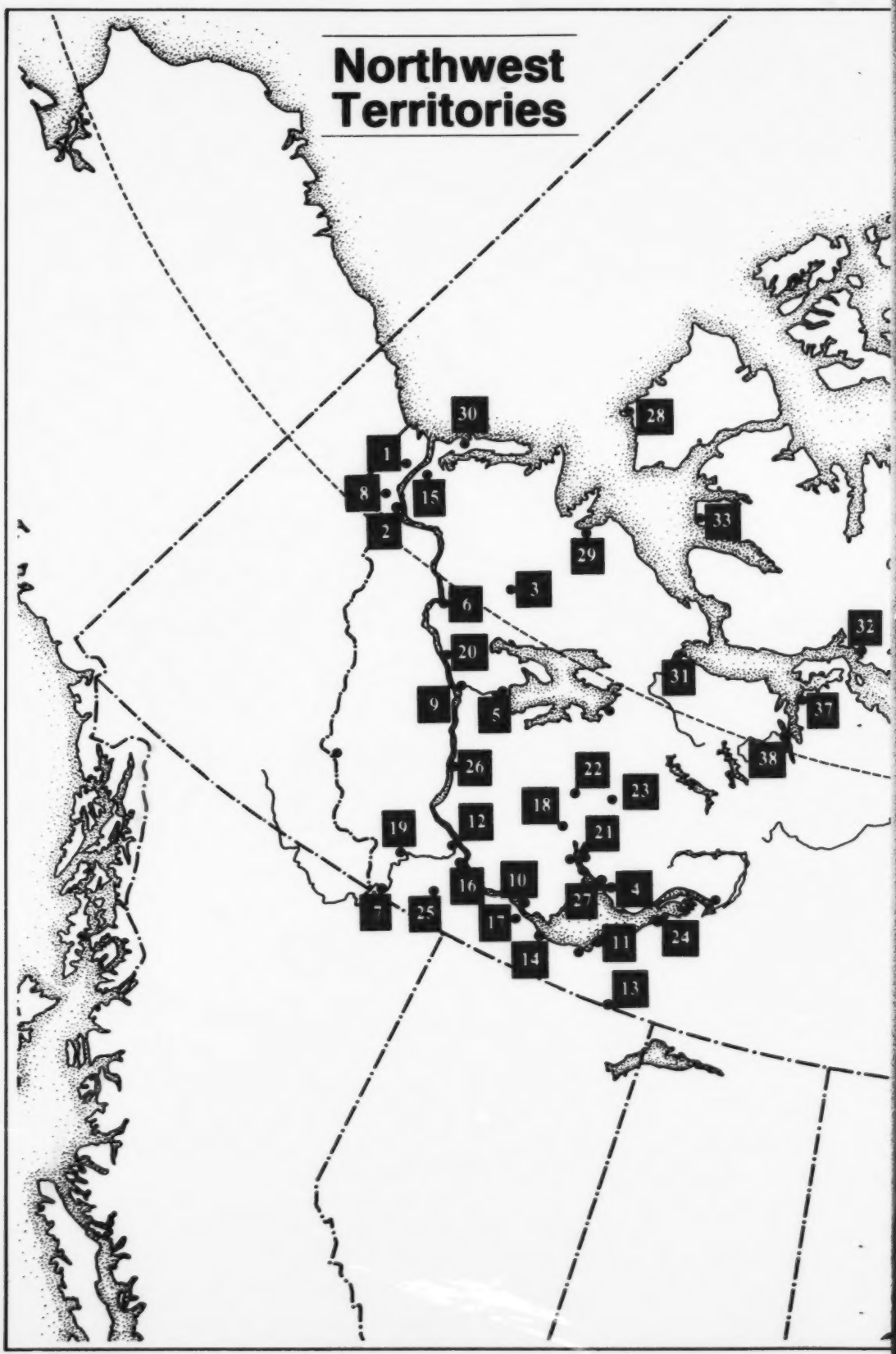
ᒪᓕᒪᓕᐅᖅᑐᑎᑦ ᒥᓂᔅ ᑕᓯᖅᑕ ᑕ
ᑐᑭᓯᓚᖅ ᓴᓱᑦ ᐃᓕᓴᕆᓂᐊᕐᓂᖅ

ᐅᓕᖅᑕᒪᑦ ᐅᑭᐅᑦ ᐱᐊᖏᖅ ᐸᑦ

ᒋᓐ ᑯᐊᑦ ᑕᐅᖅ ᐊᒥ ᓕᑐᑦ
ᑎᑎᕋᖅᑭᒪᓕᕐᓂᑦ ᓗᑎᒃ

ᒪᓕᒐᓕᑦ ᐅᖃᐅᓯᓕᒥᑦ ᐃᓐᓴᑦᑕ
ᐱᓕᕆᔨᖏᑦ ᑕ ᒪᓕᒪᓕᐅᖅᑐᑎᒃᓴᖅᑕᒪᑦ ᐃᓄᖅ ᑎᑉᐸᑦ
ᖃᐅᔨᓴᓂᖅ ᓗᓂᒥᒃ

ᓄᓇᒋᑦᓗ 9-ᓂᒃ ᐃᓕᓴᕆᓂᐊᕐᓂᖅ ᓂᐱᑦ
ᐃᓄᖅ ᑐᑦ ᓗ ᖃᑦ ᓗᐊᖏᑦ ᓗ ᐅᖃᓕᓴᐅᓕᕐᓂ ᑎᑐᑦ-
ᓕᕐᓂ ᓗᑎᒃ . ᐃᓄᐃᑦ ᓕᒥᓗ ᐃᓅᓂᖅᑐᒃ ᐊᓱᒍᓴᐅ-
ᓂᑦ ᑎᑐᑦ ᓗᑎᒃ . ᓄᓇᒋᑦᓂ ᐊᒋᐊᓂ ᖃᑦ ᓗᐊᖏᑦ-
ᑐᐃᓐᓇᖅᑐᑎᑦ ᐃᓄᖅ ᑎᑉᐸᑦᓂᓕ ᓗᑎᒃ . ᐃᓕᓴᕆᓂᐊᕐᓂᖅ
ᐃᓕᓴᕆᓂᐊᕐᓂᖅ ᓂᐱᑦ ᐃᓄᖅ ᑐᑦ ᓗ ᐃᓕᓴᕆᓂᐊᕐᓂᖅ
ᐃᓄᖅ ᑐᑦ ᓗ ᖃᑦ ᓗᐊᖏᑦ ᓗ ᐃᓕᓴᕆᓂᐊᕐᓂᖅ ᑎᑉᐸᑦ-
ᓕᕐᓂ ᓗᑎᒃ .



1. Akłarvik
2. Tse Gah Tshık
3. K'áhbamįtúe
4. T'é˃ehdá
5. Déłne
6. Įdáhkǫ́
7. ?ahchokǫ́
8. Tah Tlet Zheh
9. Tulít'a
10. Yahtįdokǫ́
11. Denínu kuę
12. Łúdlį Kǫ́
13. Tthebacha
14. K'átł'edó
15. Inuuvik
16. Tthedzéhk'edélį
17. K'áágee
18. Tsǫ́túe
19. Tthenagoo
20. Tł'ehgǫ́hłį
21. Neshíkǫ́
22. Gamįtúe
23. Kwe˃éhtúe
24. Łúts'ëlk'é
25. Sahba túe
26. Kwets'éhkǫ́
27. Sǫ́ba K'ée
28. Ikaahuk
29. Paulatuuq
30. Tuktuuyaqtuuq